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August 25, 1983

In This Issue
A family tradition. . . . . pp. 8 and 9
Nuns 'misunderstood' . . . . . p. 10
John Paul at Lourdes . . . . . p. 11

Working plan now finished for U.S. seminary study

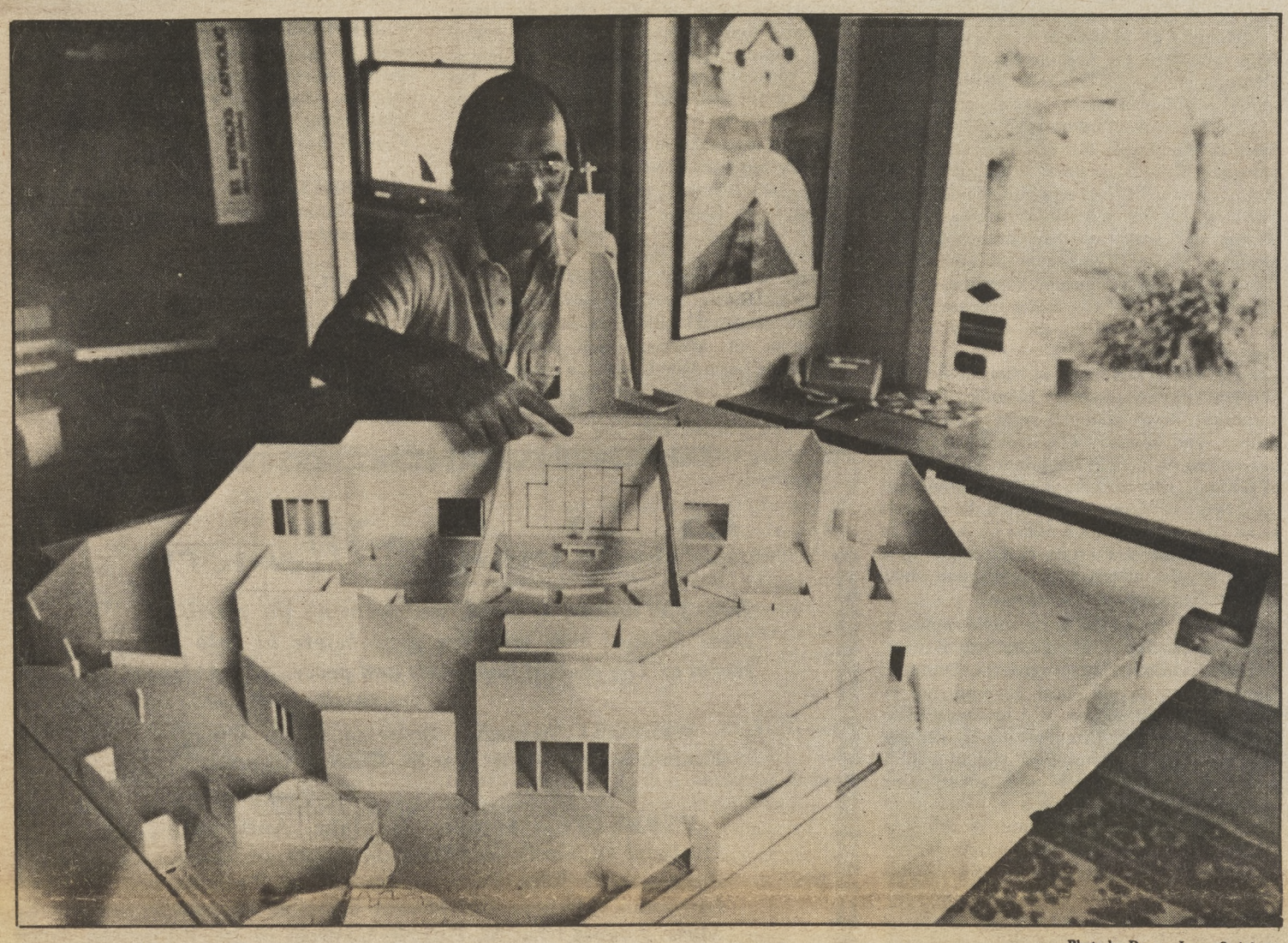


Photo by Deacon James Steinberg

ARCHITECT — John Landry, a St. Patrick's parishioner and North County architect, displays a model of the new church planned for completion next year. The 65-foot bell tower with cross will be at the busy corner of Tamarack and Adams, which bounds the parish on two sides, as a strong element of Christian witness in the Community, he said.

Extensive reporting, on-site visits are set

By Jerry Filteau

WASHINGTON (NC) — The final working plan for a Vatican-commissioned study of seminaries in the United States covers everything from the academic and spiritual formation of seminarians to such nuts-and-bolts questions as what kind of photocopying machines seminary libraries have and how often are they used.

The 103-page study instrument, the result of nearly two years of consultations and development, was recently approved by the Vatican and was made public Aug. 17 after it had been mailed to the country's bishops, seminary rectors, and superiors of men's Religious orders.

IT ESTABLISHES comprehensive norms for evaluating a seminary's effectiveness and sets up two main phases for the individual study of each of the nation's Catholic theological seminaries.

The first phase will consist of an advance written report in response to an extensive questionnaire. In the report the seminary will provide detailed information on such things as its administrative structures and personnel, finances, research facilities, faculty make-up and qualifications, student body data, academic, spiritual and pastoral programs, and future planning.

The second phase, the heart of the study, will be handled in three-day visits to each seminary by a five-member team of experts. The teams, each composed of two bishops, one Religious superior and two priests from seminary faculties, will meet with the local bishop and seminary trustees, administrators, faculty, students and other designated groups in order to analyze in depth the quality and effectiveness of the seminary's spiritual,

Please turn to page 12

St. Patrick's breaks ground for new church

By Deacon James Steinberg

CARLSBAD — Bishop Leo T. Maher joined Msgr. Thomas Briody, pastor of St. Patrick Church here, and many of St. Pat's parishioners Aug. 21, for the official ground-breaking for the parish's new church building.

Construction is expected to begin next month adjacent to the present church (St. Patrick's second home), which will then become a multi-purpose hall when the permanent church is finished in about nine months, but certainly before Christmas 1984, hopes Msgr. Briody. The parish, founded in 1943, moved from its original location to its present site in 1975, noted Msgr. Briody, who has been pastor there for the past 10 years.

WHEN FINISHED, the 14,000-sq.ft. church building will also have a lower-level area to serve as library for the parish school, which also occupies the current six-acre site, said Msgr. Briody.

Architect for the new church is John Landry, a St. Patrick parishioner, who had built a number of churches in the midwest before moving to California. The church will seat 690 worshippers in a semi-circle radiating from the altar, and no seat will be more than 13 rows removed from the altar, said Landry.

The altar will be backed by stained glass, and a Blessed Sacrament chapel to the right will incorporate the stained glass now backing the tabernacle in the present, but temporary, church building, which also houses the rectory and office space.

A 65-foot belltower surmounted by a cross will dominate the corner of Adams and Tamarack, which bounds the church on two sides.

"It's a very busy corner," said Landry, "and we wanted to put a very strong Christian symbol right there. It's going to have a major impact."

The exterior of the new church will be of cement and stucco to match the already existing parish plant, noted Msgr. Briody, and the interior surfaces will be "heavily textured" as well, said Landry. The pews, of special mahogany wood, "are the most beautiful I've ever seen," he added.

FOR LANDRY, being the architect of the parish church where he himself will worship is something very special. "It's an awesome responsibility to design the very church you're going to be a part of...I'm much more involved on a personal level."



Photo by Larry Plaster

GROUNDBREAKING — While Msgr. Thomas Briody (left), pastor of St. Patrick Church, Carlsbad, looks on, Bishop Leo T. Maher breaks ground for the new church building on the parish grounds. To the bishop's right, holding his crozier, is Msgr. Thomas F. Byrne, pastor of St. Francis Church, Vista, who was also on hand for the ceremonies following the 9 a.m. Mass Aug. 21.

NORTH PARK — The St. Paul Film Festival slated for Aug. 26 will feature Father Patrick Peyton's ***Glorious Mysteries of the Holy Rosary.*** Doors open at 5:30 p.m. and the movie begins at 6 p.m. at St. John the Evangelist parish hall, Normal Street and Lincoln Avenue. Tickets are $2.50 for adults and $1.50 for children and will be available at the door and at the Daughters of St. Paul Catholic Book and Film Center, 1570 Fifth Avenue. For details, call 232-1442.

Nine priests named Msgr.

By Deacon James Steinberg

Pope John Paul II, upon the recommendation of Bishop Leo T. Maher, has named nine priests of the San Diego diocese honorary members of the papal household; as honorary papal prelates, they have received the title of "monsignor."

The nine new monsignors are: Msgr. Francisco Aldasoro; Msgr. Thomas F. Byrne; Msgr. Robert T. Callahan; Msgr. Anthony J. Chylewski; Msgr. Albert M. DeZaeytyd; Msgr. William E. Elliott; Msgr. Joseph Halter; Msgr. J. Raymond Moore; and Msgr. Jeremiah O'Sullivan.

BISHOP MAHER was informed of the appointments Aug. 12 by Archbishop Pio Laghi, the apostolic delegate to the United States; the appointments were effective July 11.

Each of the new monsignors received a parchment scroll, in Latin, from Pope John Paul II, addressing him as "nostrum praelatum honorarium" (our honorary prelate), and signed by the papal secretary of state, Cardinal Agostino Casaroli; a separate sheet, in Italian, described the rights and privileges that go with becoming an honorary member of the papal household.

Please turn to page 3

Briefs

RESIGNED — Pope John Paul II accepted the resignation of an African archbishop-faith healer and named him to a newly created post at the Vatican. The announcement of the resignation of Archbishop Emmanuel Milingo as head of the Archdiocese of Lusaka, Zambia, and his appointment as "special delegate" to the Pontifical Commission for Migration and Tourism, signaled the end of a more than 16-month investigation.

ORDAINED — Father John Richard Keating, former vicar general of the Archdiocese of Chicago, was ordained a bishop and installed as head of the Arlington, Va., diocese Aug. 4 in the Cathedral of St. Thomas More. Bishop Keating served as diocesan administrator in Chicago from April to July 1982, between the death of Cardinal John Cody and the installation of Cardinal Joseph Bernardin.

JOBS JOB — Bishop John J. O'Connor has assigned Msgr. Andrew J. McGowan to work with local Chambers of Commerce, the Northeast Pennsylvania Economic Development Council and other agencies attempting to bring industry and jobs to the area and to improve the quality of life. Msgr. McGowan, who has been rector of St. Pius X Seminary, Dalton, Pa., is the representative of the bishop for community affairs in the Diocese of Scranton.

IGNORED — Ignoring Archbishop James A. Hickey of Washington's moratorium on major changes in Catholic secondary education in the archdiocese, a group of Catholic parents announced plans to open its own private school in Sept. 1984 in suburban Rockville, Md.

'A PERSON' — The Missouri Supreme Court has ruled that under Missouri law a living fetus is legally a person. The court, in an interpretation of the state's wrongful death law, said a husband and wife have the right to sue for damages on behalf of their stillborn baby because of the alleged negligence in medical care for the pregnant woman. "Parents clearly have an interest in being protected against or compensated for the loss of a child they wished to have," said the court.

ENDORSED — Members of the Leadership Conference of Women Religious unanimously endorsed the Martin Luther King anniversary Jobs-Peace-Freedom March in Washington. The national assembly, which met Aug. 14-18, passed no resolution on the case of former Mercy Sister Agnes Mary Mansour, but asked its executive board to take action on the subject.

ROOF DESTROYED — Baltimore's St. Patrick parish was in the middle of major renovations when a fire, believed to have been started by a propane torch, destroyed the roof of the church. By the time the fire was contained approximately two hours after it started, three firefighters were injured and the graystone church suffered an estimated $1.5 million in damage.

DESECRATED — The cathedral in Portland, Maine and two other Catholic churches there were among 15 churches desecrated in what some clergy said may represent growing anti-church sentiment by right-wing Christian extremists. Police in Maine's Androscoggin County arrested two men in connection with the vandalism.

'QUALITY' MASSES — There will be fewer Masses in the Archdiocese of Hartford, Conn., after Jan. 1, but those which remain should be of higher quality, according to a new directive from Archbishop John R. Whealon. The directives call for no more than one Saturday night Mass each week per parish, dropping most Masses at which the church is less than half full, scheduling Masses at least 90 minutes apart and eliminating Sunday afternoon Masses. The archbishop's reason for the move is the exhaustion of priests called upon to celebrate "too many Masses" with insufficient attention to the quality of the liturgy.

CLAMPDOWN — In an effort to dissuade anti-government protests, Gdansk, Poland, authorities have clamped tight controls on public gatherings. The strictures were announced Aug. 16 by the provincial governor of Gdansk, who said the measures would last until Sept. 15. Critics interpreted the controls as an attempt to head off rallies on Aug. 31 to mark the third anniversary of the founding of Solidarity, the independent labor union which became illegal under martial law.

NO ON NATIVITY — The nation's largest association of Protestant and Eastern Orthodox churches has urged the Supreme Court not to permit local governments to sponsor nativity scenes at Christmas. The National Council of Churches, along with the American Jewish Committee, said in a joint friend-of-the-court brief that government sponsorship of the scenes is a violation of separation of church and state. A ruling is expected next year after the Supreme Court reviews a case challenging a city that built a nativity scene on its property.

PROMISE — A plea by the National Federation of Priests Councils to return a Soviet-confiscated Catholic Church to Lithuanian Catholics resulted in a promise by the Communists to allow the reconstruction and expansion of another building currently used as a church. The president of the NFPC said the response was "very encouraging."

NO BARRIER — A New York law requiring a person filing for a civil divorce to guarantee there are no barriers to his or her spouse's remarriage will not force Catholics before Church marriage tribunals, a New York Catholic Conference spokesman said. The law says a divorce complaint must include a signed statement by the petitioner saying "all steps solely within his or her powers" have been taken to "remove any barrier" to remarriage of the other partner. The statement will be required with all marriages by a rabbi, minister or priest.

'FAVORABLE' — The Idaho attorney general's interpretation of the state's new informed-consent abortion law is "more favorable than expected" in light of a recent U.S. Suprene Court decision, said a Right to Life spokeswoman. Attorney General Jim Jones announced that several sections of the law, passed by the 1983 Idaho legislature, probably are unconstitutional on the basis of the June Supreme Court decision which struck down an informed-consent ordinance in Akron, Ohio. Idaho's Right to Life president, Kerry Uhlenkott, said she believes Jones did "everything in his power to minimize the damage done" to the Idaho law."

AWARDED — An Idaho jury has awarded a father of five $1 million in damages in an alienation of affections suit against the Tridentine Latin Rite Church, a controversial break-away "Catholic" sect founded in Coeur d'Alene in 1968. Jerry O'Neil of Kalispel, Mont., asked the court for $1.7 million, accusing the sect of breaking up his eight-year marriage to his ex-wife, Pauline, and causing irreparable damage to the couple's children.

TO MARIAZELL — Pope John Paul II's visit to Austria Sept. 10-13 is expected to include a visit to Mariazell, a centuries-old Marian shrine venerated by Austrians, Hungarians and many Slavic peoples in Central Europe.

THREATENED — Illegal alien children from Mexico and El Salvador have been threatened with deportation as a result of a Los Angeles County decision to halt funding for foster care treatment of the children through the county probation department. In late July about 80 children were taken from their group and foster homes to Juvenile Hall for processing by the Immigration and Naturalization Service, but as of Aug. 9, no deportations had been reported.

Official

Bishop Leo T. Maher

Thursday, Aug. 25, leaves for Theological Consultation at the North American College in Rome.

Father Peter M. Escalante,
Secretary

14-DAY HOLY YEAR PILGRIMAGE

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NOVEMBER 5-18, 1983

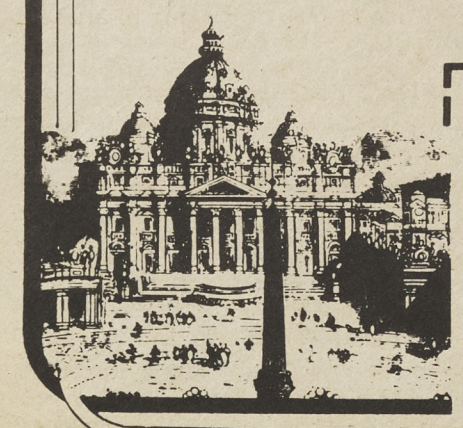
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Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

WILFLEY, Georgia. Sister of Glenn Quigg. Funeral Mass: August 8 at St. Didacus Church.

Goodbody Mortuary

PERRETTA, Antonio C. (aka Anthony). Husband of Cecile L. Perretta; father of Dino, Dennis, and John Perretta; brother of Rachele, Giovanna, Michele and Mauro Perretta. Funeral Mass: August 10 at St. Patricks Church.

Goodbody Mortuary

MANAH (MANNEH) (MANE) Fotty Abo. Husband of Saleme Manah; father of George Mane. Funeral Mass: August 9 at St. George Church.

Goodbody Mortuary

BALISTRERI, Rosalie J. Wife of Silvestre Balistreri; mother of John A., Peter J., Steve, Silvo and Anthony Balistreri, Nina M. Martinson; sister of Antoinette Balistreri, Mary Jo Mullet, Isidore and Anthony Tarantino; daughter of Mrs. Anna Tarantino; two grandchildren. Funeral Mass: August 12 at Our Lady of Rosary Church.

Goodbody Mortuary

KNAPP, Mary Josephine. Wife of Harry Knapp; mother of Shannon, Janel, Maureen and Bridgid Knapp; sister of William Buckley, Ph.D., and Coleen Veharen; daughter of Margaret and Bill Buckley. Funeral Mass: August 18 at St. Martin Church.

Goodbody Mortuary

ANDERSON (MACCECA), Frances M. Mother of Victor Macceca and Victoria Stewart; sister of Laura Riola; two grandchildren; six great-grandchildren. Funeral Mass: August 17 at St. Martin Church.

Goodbody Mortuary

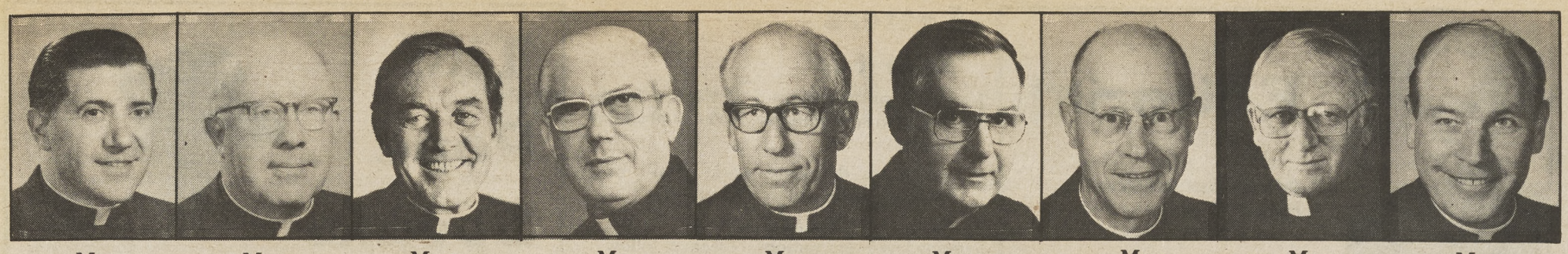
SHERWOOD, Lester Ronald. Husband of Ann E. Sherwood; father of Candace Sherwood-Kopko; two brothers; one grandchild. Funeral Mass: August 15 at Goodbody Blvd. Church.

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Msgr. Aldasoro | Msgr. Byrne | Msgr. Callahan | Msgr. Chylewski | Msgr. DeZaeytyd | Msgr. Elliott | Msgr. Halter | Msgr. Moore | Msgr. O'Sullivan

Nine priests are named Msgrs.

Continued from page 1

"The Holy Father is honoring these nine dedicated priests of the Diocese of San Diego," said Bishop Maher, "and we are delighted that they have received this splendid recognition" of their service and ministry to the Church.

TO BE officially installed later this year with the traditional purple worn by members of the papal household are:

• **Msgr. Francisco Aldasoro,** pastor of Our Lady of Mt. Carmel Church in San Ysidro. Originally from Spain, Msgr. Aldasoro first came to the San Diego diocese in 1960 as assistant at St. Didacus Church, and then served as a hospital chaplain in San Bernardino; his last assignment was as pastor of Our Lady of Guadalupe Church, El Centro; he was named San Ysidro pastor last month, replacing Auxiliary Bishop Gilbert E. Chavez, who became rector of St. Joseph Cathedral.

• **Msgr. Thomas F. Byrne,** pastor of St. Francis Church, Vista, is a native of Ireland who first served the San Diego diocese in 1959 at St. John of the Cross Church, Lemon Grove. Msgr. Byrne was last assigned as pastor at Our Lady of Mt. Carmel, San Ysidro, before going to Vista in 1980.

• **Msgr. Robert T. Callahan,** pastor of St. Charles Borromeo Church, Loma Portal, is a native of Massachusetts who spent his first 23 years as a priest in seminary work. He came to San Diego in 1968, and served last as pastor of the Immaculata before receiving his present assignment in January, 1979.

• **Msgr. Anthony J. Chylewski,** has been diocesan director of the Society for the Propagation of the Faith since 1966. A native of Chicago, he has been associated with the Missions Office since 1960, and is currently in residence at St. Vincent de Paul Church, Mission Hills. He first served the diocese at St. Rita Church.

• **Msgr. Albert M. DeZaeytyd,** pastor of the Church of the Most Precious Blood, Chula Vista, is a native of Belgium, where he was ordained a priest. He came to the diocese in 1957, serving first at Holy Trinity Church, El Cajon; before coming to Precious Blood in 1959, he was assigned to Our Lady of Perpetual Help, Indio.

• **Msgr. William E. Elliott** is episcopal vicar for education and in residence at Sacred Heart Church, Coronado. His work in education began with the schools of the Cleveland diocese, and continued when he came to the San Diego diocese in 1973, first with the faculty of the University of San Diego; he was appointed to his present position three years later.

• **Msgr. Joseph P. Halter** has been associate pastor at Mission Basilica San Diego de Alcala since 1974. A native of Jersey City, N.J., he was ordained for the San Diego diocese and was first assigned to St. Francis de Sales Church, Riverside. He has also served at St. Catherine Laboure and St. Vincent de Paul parishes in San Diego.

• **Msgr. J. Raymond Moore,** pastor of St. John of the Cross, Lemon Grove, is a native of San Bernardino, and has served at a number of parishes in the San Diego diocese. He took a six-year leave of absence from the diocese, beginning in 1961, to serve as a missionary in South America. Before becoming St. John of the Cross pastor in 1977, Msgr. Moore was "loaned" to the Diocese of Tijuana for a period of three years, where he served as a pastor before turning his small mission back to local clergy.

• **Msgr. Jeremiah O'Sullivan,** pastor of Holy Family Church, Linda Vista, since 1977, is a native of Ireland ordained for the San Diego Diocese in 1958. He last served as pastor of St. James Church, Perris, and before that, as pastor of The Immaculata from 1969 to 1972.

All of the new monsignors were informed personally of the papal honor by Bishop Maher; the bishop was able to notify Msgr. O'Sullivan just the day before the Holy Family pastor returned to Ireland for his annual visit to his family.

The new monsignors will be officially installed by Bishop Maher at ceremonies beginning this fall, following the bishop's return from Rome, where he is attending a month-long U.S. Bishops' Theological Consultation ending Sept. 24.

WHILE IN Rome, Bishop Maher will make the mandatory *ad limina* visit with Pope John Paul II, a once-every-five-years personal meeting with the reigning pontiff required of every ordinary. Bishop Maher will meet with the pope at the Vatican some time during the week of Sept. 5, and present him with three copies of the mandated *Quinquennial Report,* a document prepared once every five years and which gives, in detail, a complete report on every phase of diocesan life.

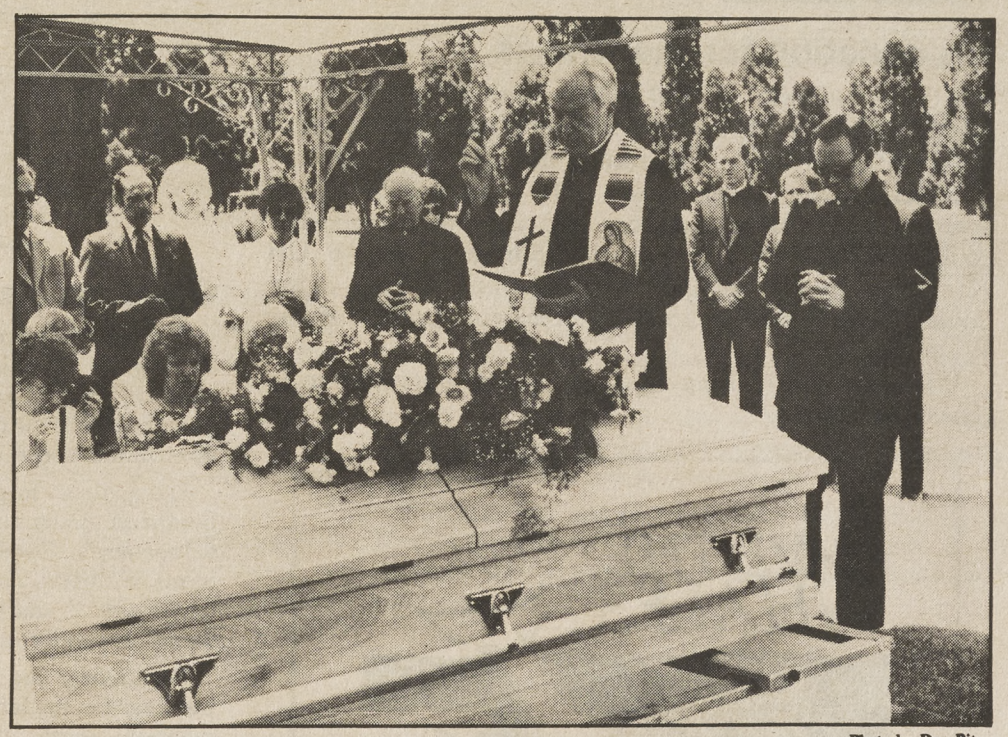


Photo by Dan Pitre

GRAVESIDE — Msgr. I. Brent Eagen officiates at graveside ceremonies for the burial of his mother, Mrs. Stella Eagen, prior to burial in San Bernardino Aug. 11. To Msgr. Eagen's left is San Bernardino Bishop Phillip F. Straling, who was the principal concelebrant of a Mass of the Resurrection. Msgr. Eagen was joined by his two associates at Mission San Diego de Alcala, Msgr. Joseph Halter and Father James Rafferty. A number of other priests from the San Diego diocese also attended.



Lawrence Reiminger
'The Blessed Mother wants me to keep on making rosaries'

Nearly 13,000 rosaries made by blind St. Martin's parishioner

LA MESA — A St. Martin of Tours parishioner who lost his eyesight had another kind of "vision" that gave him the courage to make nearly 13,000 rosaries for the missions — despite his disablity.

"He goes at it pretty faithfully," Christina Reiminger said of her 83-year-old husband Lawrence. Mr. Reiminger sits quietly at his garage workbench and toils full-time making connecting plastic beads with short lengths of wire.

REIMINGER worked at an auto body shop in the Encanto area until about seven years ago when his sight failed him. He worked at another job for a short time until his disability forced him to stay home.

With tunnel vision in just one eye, he prayed every day of one November, asking the Blessed Mother to intercede for him. He asked "that she would show me what I should do. I wanted her to give me my eyesight back, but she didn't do that."

After his month of prayer, Mr. Reiminger said he had three visions pertaining to the Blessed Mother that made him want to continue making rosaries, despite the difficulty presented by his poor eyesight. The visions "showed me that the Blessed Mother wants me to keep on making rosaries."

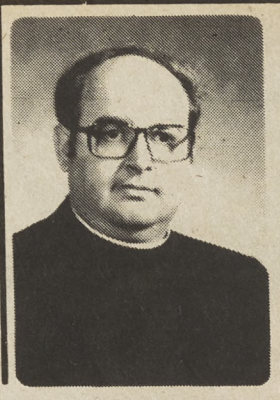
WHAT BEGAN as a hobby in 1961 later became Reiminger's full-time commitment. He has made 12,600 rosaries, most of which go to the Columban Fathers in Columban, Nebraska, and the Divine Word Missions in Techny, Ill.

The rosaries are distributed by the Fathers to the missions in the United States and abroad; no rosaries are sold by the Reimingers. The La Mesa couple purchases all the materials required for making the rosaries.



Photo by Larry Plaster

BIRTHDAY — Alieha Burbank helped her great-great-grandmother celebrate her 100th birthday at a party held Aug. 20 at St. Didacus Church hall. Mary Roach, who once worked for the parish, reportedly is the oldest parishioner of the Normal Heights church. Family, friends and clergy attended the party.



Editorial

By Brother William Bilton, CJM

No donation for the whales

A large volume of mail comes into our office daily. Dozens of letters and press releases — pleading the cause of a variety of subjects — constantly flow across my desk.

Recently, one envelope not only contained brochures and some colorful stamps, but also a couple postcards I could send. They were already addressed, one to Uri Andropov, general secretary of the Communist Party of the Soviet Union and the other to President Reagan at the White House.

What was this mailing all about? It was an endeavor to "save the whales."



It told all about the "factory ships" in whaling fleets. "They take whales freshly killed by hunter boats, haul them aboard, and then systematically turn one of the world's most magnificent, intelligent creatures into flesh, bones and obilivion.

Hooks attached to cables tear giant slabs of the mammal's flesh away; axes and chainsaws segment its bones. Shovels slam into the warm body and scoop out chunks of fat and flesh."

It was a graphic description of "floating death factories."

The "Greenpeace" group, whose expensive literature was directed towards getting my financial and letter-writing support, was concerned..."Last year, more than 13,000 whales died at the hands of hunters."

Great, isn't it, that people's sensitivities can be so touched by what's happening to 13,000 whales, yet they are unmoved at the conservative estimate of 1.5 million abortions per year in the United States alone.

I'm an animal lover, but I really find it difficult to get overly excited about the plight of the whales or baby seals, the ruin of our redwood trees or the increase in the pet population, when people who are so worried about these violations of animal and forest-land rights are so callous about the continuing daily slaughter of human life.

SOUTHERN CROSS

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Letters . . .

'Keep it up'

As a former editor, I appreciate your work and congratulate you and your staffers.

Keep up the good work. Don't be distracted by dissenters and carpers.

Sometimes warped Catholics — at too many levels and stations — seem to follow a credo like this: "Now there remain these three — faith, hope and (hostility), and the greatest of these is..." If only they knew what love is!

May every one of your readers grow daily in love!

R. Bernard Niland

Good vs. bad?

It is fascinating to read letters to the ***SC*** of Aug. 4 in their preoccupation with identifying the "good guys" government-democracy vs. bad government-dictatorship.

Have they forgotten so soon that Southeast Asian conflict where many of democracy's leaders were using such terms as "bomb the enemy back into the 'stone age' " and the expression "Nuke them" became commonplace.

Fortunately the voice of Jane Fonda was heard in the land and people began to question these "good guys" whose constant theme had been escalate and devastate.

We know that America uses its power in pursuit of justice and peace and if you don't believe we're the "good guys" I will remind you that there are groups of little old ladies in tennis shoes who are quick to remind us that God is on America's side. After all he speaks only English doesn't he? Those of you who tend to remain skeptical remember America goes to war only when "Mom and Apple Pie" are threatened.

Philip Sundstrom
Linda Vista

Won't print it?

You do not have the courage to print this in the ***Southern Cross.*** (As written).

Re: "The Cheap Catholics," it is disgusting to say the least. Who built the Catholic churches in this country, now being destroyed by the modernist religious — "The cheap Catholics."

Who built the parochial schools in this country, now being vacated by the modernist teachers — "The cheap Catholics." Who supports the missions — "The cheap Catholics." Who supports the needy the best they can — "The cheap Catholics." Who gives and have given out of the goodness of their hearts, until it hurts — "The cheap Catholics."

Your choice of the word, to alienate the Church from the purses of the Catholic people, was excellent, "cheap."

Regarding the seminarian not being taught how to solicit church support, another skill is lacking, the value of money, in other words the religious have no money sense. A session in business administration should be a must — the Catholic Church is a big business — prove me to be wrong.

Regarding "Catholics and the collection basket," August 11, 1983. If you should hear the loud closing of the purses of the "cheap Catholics," you have no one to blame but yourselves.

A 55-year supporter of the Catholic Church, if the above makes me a cheap Catholic, let it be — my purse is now closed to the Catholic Church.

Mrs. Walter Andersen
San Diego

All letters are subject to editing and must be signed with full name, address, and telephone number in order to be considered for publication. Mail letters to: Southern Cross, Letters to the Editor, P.O. Box 81869, San Diego, CA 92138.

The Pope Speaks



In praise of Paul VI

CASTELGANDOLFO, Italy (NC) — The teachings and example of Pope Paul VI were praised by Pope John Paul II during several events Aug. 6-7 to mark the fifth anniversary of the late pontiff's death.

Pope Paul VI, born Giovanni Battista Montini, died Aug. 6, 1978, at the Castelgandolfo papal residence after a 15-year pontificate.

"I wish now to evoke the dear memory of that pontiff who gave his entire self for service to the Church," Pope John Paul told 10,000 people at the summer villa for his noontime Angelus prayer Aug. 7.

Pope Paul "knew how to love the Church, exalt it, defend it and explain it with a patient and knowledgeable catechesis, showing its intimate nature, its visible reality and the invisible one," said Pope John Paul.

In the evening of Aug. 6, Pope John Paul praised Paul VI to a group of visitors who had come to recite the Rosary: "He continued to pray until the great and solemn moment arrived for his meeting with Christ, whom he had always loved and served with tenderness and decisiveness. Let us raise our prayer to the Blessed Virgin Mary, that her intercession may obtain for him eternal peace and for us the strength to hear his message and follow his example."

L'Osservatore Romano, the Vatican daily newspaper, dedicated two pages of its Aug. 6 edition to the anniversary of Paul VI's death.

History will not fail to reflect "how much firmness, joined with a necessary prudent balance, Pope Montini showed in guiding the church through external assaults and internal dangers; and how much love, joined with a necessary prudent call to the authentic values of life, the pontiff lavished on his attention to the promises of man," said an editorial.

During his Aug. 7 Angelus talk, Pope John Paul prayed that "the heavenly father may not cease to flood us with his light and grant us to follow the teachings and examples" of Paul VI.

Vocations

By Father Peter M. Escalante



Not by numbers alone...

We have often been informed of the responsibility we all have to foster vocations, yet our participation seems to be very remote, and as a result, unimportant. Whether our role has been one of prayerful support, financial assistance, participation in parish projects, or retreats, we have indeed, in our own little way, encouraged vocations to Religious life and priesthood.

Since we are seldom informed of the fruit of our efforts, perhaps a look at this year's harvest at our diocesan seminary would be encouraging, especially to those who wonder if their efforts have been in vain, or if their prayers have gone unanswered.

On August 26, St. Francis Seminary will open its doors for the 1983-84 academic year. For the first two days, only the students returning from previous years will be present. This will enable them to renew acquaintances, share their summer experiences, and prepare to welcome the new seminarians who will be arriving for the first time.

On August 28, the new students arrive, and the following day they will begin the orientation programs for St. Francis and for USD.

A five-day retreat will begin on September 1, involving the entire seminary community. The retreat will take place at the seminary and is to be given by the seminary faculty. Finally, on September 6, the seminarians begin classes at USD.

This year's enrollment of 36 students is the seminary's largest in nearly 10 years. Thirty-three of these men are studying for the Diocese of San Diego.

Though we cannot judge by numbers alone, it seems that our joint efforts to encourage and foster vocations are indeed reaping a rich harvest.

Our Christian Way of Life

By Enid Lanyon

The art of self-donation

I suppose one could say that the art of Christian living is the art of self-giving, but in the special way of dedicated response to Christ. We speak a lot of self-giving in these post-Vatican II days, but that does not necessarily mean that we are more prodigal of ourselves than before. In fact it is quite likely that we merely rationalize more.

Last week I was contemplating the life of a woman who had truly mastered the art of self-donation until it appeared that she was not so much gifting those to whom she gave herself, but, on the contrary, was receiving from them. Her generosity arose from a deep sense of gratitude to God for His gifts of life, love and fidelity, and also for His kindness in allowing her, in turn, to give what and where she could.

HER SELF-DONATION was — as any Christian's should be — almost without thought. It was, perhaps what we might call a conditioned reaction — conditioned through years of gratefulness to God for the whole mystery of life and death. Unfortunately, most of us are not instinctive givers. If we cannot be honestly called "takers," there is at least some of the taker in us.

We may be happy to spend ourselves for others — up to a point. But when that point arrives, resentment and even anger take over. We may give until it hurts, as the slogan goes, but we do not give to where blood is drawn. At least, not willingly. "I have given enough," we cry in our wallow of self-pity, "now it's time for someone to give to me!"

We can, as everyone who has ever really tried to be selfless and generous knows, grow weary of being always "for others," of "being good." Often our fatigue is physical. More frequently it is emotional, a drying up or running down. Then we do need to take some time off, spend some hours — or days — in quiet and rest and self-affirmation.

THAT IS why prayer and meditation are so important to anyone sincerely trying to live the gospels. The batteries of giving need to be kept well charged and filled or there will be neither power nor forward motion to our efforts. We cannot consistently and freely give of ourselves without daily acknowledging the Source of both the power and the will to do so.

Prayer, as the ***Baltimore Catechism*** so beautifully said, is raising the mind and heart to God. It is coming into union, into oneness, with Him, to think His thoughts, reflect His love and convect the immense force of His self-giving. It makes consistent generosity not only possible but imperative. We are a giving people, made in the image of total givingness and the only way to realize that image — bring it to reality — is by giving.

For a number of people this kind of selflessness is painfully difficult, because it is perceived as a threat to their identity and sense of self. There is a fear that too much might be given, so that one is depleted and deprived. Or that one's giving may open the door to abuse and exploitation, that we may give our inch only to find someone tugging for a mile!

THE SECRET of overcoming such fear is to understand that what we give does not come from us but is merely channelled through us; that giving to the full we will find ourselves not emptied but refilled. That the stress and fatigue we experience rise from our conviction that we are drawing from ourselves rather than opening our hearts and will to the generosity of God and letting it flow through us.

Self-giving does not call so much for heroic effort as quiet relaxation. If we can release the fears and egotisms that bind us and make giving so stressful and allow the created other-centeredness within us the freedom it craves, giving of ourselves can become a simple, instinctive thing. It will, of course, require some thought at first — bad habits are hard to break, especially when they are comfortable — but in astonishingly short time, the change will be visible to others.

And that will add just one more thing for which we have to thank God, just one more thing to think on with gratitude each day and night to make self-donation easier still.

From the Archives

By Sister Catherine Louise LaCoste, CSJ

Secularization of the missions — I

"Secularization" was originally announced as a simple replacement of the California Mission Friars with secular priests (hence the name), and the process became, historically, the ruination of the whole Mission system. White settlers and/or predatory government officials enriched themselves at the expense of the Mission properties.

Secularization has been the subject of many renowned and knowledgeable writers down through the years. The system was forced on the Indians prematurely by the government of Spain. The Cortes (national legislature of Spain) passed a law on September 13, 1813, stating that all of the missions in the dominions, established for 10 years or more, were to be handed over to the secular clergy. King Ferdinand, who was a prisoner of Napoleon, was unable to oppose the decree until 1814 when he was released. By January of 1821, it was again in force and again annulled. By 1825, the California Missions felt the impact. Father Vincente Francisco de Sarria, Comisario-Prefecto, refused to take the oath to the Mexican Government, and was arrested as a result. On July 15, 1833, California Governor Jose Figueroa, issued an order for the gradual release of all Indians from Mission jurisdiction. Then the Mexican Government passed another law on August 17, that all of the Missions were to be placed under a secular clergy, and all Missions were to become parish churches. A strange law to enforce since there were no "secular" clergy as yet in the entire state of California.

AFTER SECULARIZATION, the Missions were in utter bankruptcy. A bill was passed in the Chamber of Deputies in Mexico City on May 9, 1833. It provided for the distribution of Mission lands not only to the Indian neophytes themselves, but also to the military men in California to whom the Mexican Government was indebted, and to other citizens in need of land.

Governor Jose Maria Echeandia, the first native Mexican to become governor, issued a decree which was wholly illegal, uncalled for and unwise. He yielded to the desires of native Californians in distributing mission lands. Even though he was "anti-Franciscan," there was no way he could save things in California without allowing the Spanish-born missionaries to remain.

By the end of 1835, 16 Missions were secularized. Gov. Echeandia appointed "comisionados" to take inventories and re-organize. The friars served as curates. Five Missions still remained under the complete control of the Friars, but all were declining rapidly.

HELEN HUNT Jackson, author of the famous novel ***Ramona,*** wrote an article in the 1883 May-June issue of ***Century Magazine*** on secularization. She stated that Gov. Figueroa ordered the Indians to be emancipated and to join in indispensable labors such as the cultivation of fields, vineyards and gardens. At this time there were 160 Indian families in San Diego, and only 10 accepted "emancipation." All of the Mission records were to be handed over as well as all inventories. One-half of all movable property was to be divided among the "emancipated." Each family head was to be given 400 square yards of land. The Padres in charge of the church were to be supported by an administrator. This plan offered a chance for Mexico and California to absorb the "Pious Fund" monies. (The Pious Fund will be the subject of the next archival article.)

Moral Perspectives

By Rev. Gerald Coleman, SS

The boundary of life — IV

The focus of these articles centers on the questions of a person's "right to die" and "right to live."

In the last article we noted the recent federal Court decision invalidating the hospital requirement of posting a notice regarding failure to feed and care for handicapped infants.

We also discussed the recent prominence of the Hemlock Society and the growing "euthanasia movement" in this country and Western Europe.

We then noted the Church's teachings: (a) all innocent human life must be respected as a basic good; (b) the moral obligation to preserve life is "limited": i.e., one **cannot** impose a moral obligation on anyone to carry an excessively heavy burden, thus giving rise to the classical distinction between ordinary/proportionate and extra-ordinary/disproportionate means.

We concluded the last article by referring to the 1980 ***Declaration on Euthanasia*** which wisely teaches that no one is bound to do that which is futile.

The first article in this series referred to the March 1983 birth in a San Francisco hospital of a boy born from a mother who had been declared legally dead nine weeks earlier. With the woman's husband's permission, the medical decision was made to place her on a life support system in order that the baby she was carrying would have a chance to survive.

When it was discovered that the unborn infant was no longer growing, the decision was made to deliver the child promptly by Caesarean section. What does this mean morally? It means that a woman declared legally dead was for a time the host for a living child.

SINCE SHE had been declared legally dead, it is probably better to indicate that with the help of technology, a "biological machine" was being kept alive. It was **biological** because many of the cells, tissues and organs were still functioning according to their individual properties. It was a **machine** in the sense that the various tissues and organs were functionally united **per accidens.**

In other words, the cadaver or corpse (not body) was sustained by technology but this medical intervention did not result in producing a true **organism:** it had only accidental unity. By contrast, then, this woman was not merely an unconscious human person being maintained alive. She was legally dead.

The brain is the principle physical instrument of the soul's unifying action. If the brain is dead, there is no substantial unity, no organism, no person. Therefore: temporarily to maintain by technological means some level of biological activity in a cadaver in order that an unborn child have a realistic chance of survival does not appear to violate any Christian value about the dignity of the human person or the residual value of the human corpse.

IN A WELL-KNOWN talk given to a group of anesthesiologists in Rome in 1957, Pope Pius XII stated that a doctor has only those rights over a patient which the patient gives him/her. In this particular case, it can be rightfully assumed that the woman's husband knew or intuited his wife's desires and thus decided in favor of life support systems for the sake of a new life.

The ***Declaration on Euthanasia*** defines euthanasia as "an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated. Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used."

The ***Declaration*** thus teaches that nothing or no one can in any way permit the killing of an innocent human life, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease.

In addition, according to the ***Declaration,*** "no one is permitted to ask for this act of killing, either for himself or herself or for another...nor can he or she consent to it, either explicitly or implicitly.

HUMAN LIFE is not only a gift of God but it is also an investment: we must all use our lives to our last breath to come closer to God and to help each other (suicide is thus objectively a lack of trust that God will enable us to make good use of the gift of life, even in trouble and anguish.)

Self-destruction surrenders self-control and thus abandons what is most precious, life itself.

First R.C. parish for former Episcopalians is created

By Pat Windsor
NC News Service

A "personal parish" for former Episcopalians who join the Catholic Church will be established in San Antonio, Tex. in an action which its founding pastor called "the shape of ecumenism to come."

The first such parish in the United States, it will be led by Father Christopher Phillips, the fifth married former Episcopal priest to be ordained a Catholic priest, according to Father James Parker, assistant to Bishop Bernard Law of Springfield-Cape Girardeau, Mo., the Vatican delegate for the ordination of married former Episcopal priests to the Catholic priesthood in the United States.

A "PERSONAL parish" differs from a territorial parish because it crosses boundaries to take in people with certain qualifications, in this case, former Episcopalians, Father Parker said.

Called an "Anglican identity personal parish," it will follow the Latin rite of the Roman Catholic Church, but retain elements of Anglican tradition, said Father Phillips, who is the first married former Episcopal priest to be named a Catholic pastor after ordination.

Designed for former Episcopalians who become Roman Catholics but wish to hold on to their Anglican heritage, the parish will consist of 20 former Episcopal families who left their San Antonio Episcopal parishes.

RATHER THAN hindering ecumenism between Catholics and Anglicans, the establishment of the Anglican identity parishes will promote ecumenism, Father Phillips said.

"I believe this is the shape of ecumenism to come," he said. Other denominations will be in communion with Rome but "retain what is good about their devotions. This is real ecumenism."

Not only Anglicans, but other Protestant denominations may enter the Catholic Church while retaining various usages, Father Phillips predicted. He singled out Lutherans as the next group that may request full communion with the Catholic Church, because their sacramental theology closely resembles that of Catholicism.

AUG. 15 was set as the date for Archbishop Patrick Flores of San Antonio to ordain Father Phillips, receive the Episcopalian families into the Catholic Church, and legally establish the new parish under the title of Our Lady of Atonement.

The creation of the Anglican identity parish stems from Vatican approval in 1980 of a proposal by the U.S. bishops to develop terms under which Episcopal clergymen and other members of the Episcopal Church could be admitted to the Catholic Church and yet retain some elements of their former tradition.

"This is a historic time for us and for the whole Catholic Church," said Father Phillips. "We are part of a small, but strong, movement amongst Anglicans to return to the Catholic Church (who is our Mother) while retaining a distinctive liturgical use and ethos," he said.

THE LITURGY, pending its approval in Rome, is to follow the order of the Latin Rite while including many prayers in the Anglican *Book of Common Prayer* and incorporating other characteristics from the Anglican tradition.

A second Anglican identity parish also has been approved by the Vatican but not yet formally established, according to Father Parker, the first married former Episcopal priest to be ordained a Catholic priest under the 1980 guidelines.

The Church of St. Mary the Virgin, in Las Vegas, Nev., was formerly an Episcopal parish. Parish members and their rector, Father Clark Tea, withdrew from the Episcopal Church and asked to become a Catholic parish with Father Tea as pastor, said Father Parker.

"WE ARE now in contact with several (other) parishes which are making this request," he added. The parishes, he said, consist of either individuals from several Episcopal parishes who wish to become Catholics, such as the parish in San Antonio, or an entire parish unit that wishes to become Catholic, such as the one in Las Vegas.

The movement of an increasing number of Episcopalians to Catholicism has followed several changes that evoked strong controversy in the Episcopal church, such as the ordination of women, the revision of the *Book of Common Prayer* and the revision of marriage law to allow divorce and remarriage.

Episcopalians are not leaving the church because they specifically oppose women's ordination, but because they want to continue adhering to the Catholic faith, Father Parker said.

New Govt. curbs sect's influence

GUATEMALA CITY (NC) — Guatemala's new chief of state, Gen. Oscar Mejia Victores, has moved quickly to curb the influence in government of the Church of the Word sect.

Mejia Victores, a Roman Catholic, on Aug. 8 ousted President Efrain Rios Montt, a sect member who considered himself a "born-again Christian," and gave as a reason that a "fanatic and aggressive religious group" had "abused the government for its benefit, ignoring the fundamental principle of separation of church and state."

SEVERAL DAYS later Mejia Victores begin removing other Church of the Word members from sensitive government work.

Hugo Leonel Contreras Valladares, an active sect member, was replaced as president of the board of directors of the government's mortgage bank. The government also announced it was ending a public relations campaign against corruption being run by an advertising agency linked to the Church of the Word.

The California-based Church of the Word has about 1,500 members in Guatemala, where it began evangelizing in 1976.

DESPITE MEJIA Victores' actions, the Guatemalan branch of the Church of the Word issued a statement pledged to obey the new government.

The sect "recognizes that the present government, as in all nations, is established by God. For that reason, the congregation is submitted to the authority of the present administration," the statement said.

Rios Montt's public promotion of his religious beliefs since coming to power after a March 1982 coup had become a controversial issue in Guatemala, where Roman Catholics are 84 percent of the 7.2 million population.

ON JULY 31 many Catholic churches distributed pamphlets at Sunday Masses defending Catholicism and harshly criticizing Protestantism. The pamphlet asked people to "defend your Guatemalan nationality by defending your faith." It said that the Catholic Church had a long history of defending Indians from exploitation while "Protestantism did not do this in North America," but instead promoted the "extermination" of the Indians.

The pamphlet warned that "Guatemala is in grave danger of being destroyed by foreign and harmful ideologies, such as the Communism of the Soviets and the Chinese, the U.S. consumer society and the lack of doctrine of the Protestant sects."

THE CATHOLIC Church has been directly affected by the political violence here. Since 1978 13 priests have been killed and hundreds of lay leaders have been killed or kidnapped. A brother of the deposed Rios Montt is a Roman Catholic bishop.

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R.C.-Protestant working group gets WCC O.K.

By Martin Bailey

VANCOUVER, British Columbia (NC) — Catholic approval for the efforts of the Joint Catholic-Protestant Working Group was announced during the World Council of Churches assembly here that ended Aug. 11.

The Catholic approval was transmitted by Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity. Also approving the efforts were representatives of the 301 Protestant and Orthodox churches who make up the WCC.

CATHOLIC MEMBERS of the working group are appointed by the Vatican secretariat. The fifth report of the joint working group was part of the assembly agenda.

The joint working group announced a common goal of "visible unity in one faith and in one eucharistic fellowship" and acknowledged that the Catholic Church and WCC accept "mutual responsibility and accountability before the world" as agents of reconciliation and common witness.

The WCC assembly, however, recorded its "sadness" at the relatively slow pace of some ecumenical endeavors following the 1979 decision to terminate the Joint Committee on Society, Development and Peace. Cardinal Willebrand's message, presented by Msgr. Basil Meeking, who represented the secretariat as an observer at the assembly, acknowledged that the WCC desires greater Catholic participation.

A VATICAN decision in 1975 not to join the WCC "by no means denies the special importance of the WCC," Cardinal Willebrands said. He told the assembly that its own general secretary, the Rev. Phillip Potter, has said that relations with the Vatican have been "far more intense" than with many of the WCC member churches.

Msgr. Meeking cited Pope Paul VI's affirmation of "fraternal solidarity" with the WCC and stressed the participation of 12 Catholic theologians in the preparation of a major WCC document on baptism, Eucharist and ministry. The document, popularly called BEM, has been forwarded to every Catholic diocese for evaluation and response, he added.

He said that Pope John Paul II is expected to visit the WCC headquarters in Geneva, Switzerland, next year.

PAULIST FATHER Thomas Stransky, another Vatican-appointed observer, told an assembly press conference that another document, on mission and evangelism is of equal significance with BEM. 'BEM tells us what we are," Father Stransky said, "while the mission and the evangelism paper describes what we should do together."

Father Stransky denied that Pope John Paul is less committed to ecumenism than his immediate predecessors. The present pontiff has different priorities, he said.

Pope John Paul is the first pope from Poland and "the way he looks at problems is out of his tradition," Father Stransky said.

IN OTHER action the assembly supported a close link between the Eucharist and action for justice and peace. Many assembly reports stressed both worship and human rights.

Among prominent figures present in Vancouver was Anglican Bishop Desmond Tuto of South Africa, whose government reversed an earlier denial of permission for him to attend the assembly. Bishop Tuto is an outspoken foe of apartheid, the white-minority government's system of strict racial segregation.

Major public statements on world issues were approved by the WCC.

CITING A "frantic race toward nuclear conflagration," the delegates called on member churches to press their governments to seek a negotiated settlement of the arms race and to deploy no new or additional nuclear weapons in Europe.

The assembly said nuclear deterrence is morally unacceptable and is incapable of safeguarding peace and security in the long term. It added that the production, deployment and use of nuclear weapons constitutes a "crime against humanity."

The assembly linked justice with peace, a theme that echoed throughout the assembly, especially in the testimony of blacks from South Africa, of South Korean Christians and of refugees from Central America.

"THE ECUMENICAL approach to peace and justice," the assembly stated, "is based on the belief that without justice for all everywhere we shall never have peace anywhere."

Assembly-approved resolutions denounced U.S. policy in Central America, praised Nicaragua, endorsed economic sanctions against South Africa and favored a Palestinian homeland.

An approved resolution on Afghanistan favored a cut-off of outside arms to the guerrillas and the withdrawal of Soviet troops after a comprehensive settlement to be guaranteed by Eastern and Western powers.

Catholics condemned at Jones-Paisley confab

By John Conick

GREENVILLE, S.C. (NC) — Roman Catholics were condemned and Protestant TV evangelists criticized by the World Congress of Fundamentalists headed by the Rev. Bob Jones Jr. and the Rev. Ian Paisley, Northern Irish Protestant activist.

Nearly 2,000 people participated in the congress held at Bob Jones University in Greenville, July 29-Aug. 7.

THE CATHOLIC Church was called "mother of harlots and abominations of the earth" in a resolution.

Responding to a press inquiry, Msgr. Thomas R. Duffy, vicar general of the Charleston Diocese, said, "It kind of hurts to feel that there is a group of people these days who are so unaware of the teachings of the Church and a witness to the gifts of Christ."

"We not only believe in the Bible, but our whole tradition has been the preservation of the Bible, which is the word of God," he said.

MR. PAISLEY, who had once been denied a visa to the United States, said only the King James version of the Bible is true. In order to obtain his visa, he had to promise the State Department that he would not make any political statements.

In the congress' closing address, Mr. Paisley said the fundamentalists would "continue to proclaim" the Bible. "We read it as our marching orders in the age of battle. Bless God, we wield it like our sword."

A resolution passed by the congress, a loose affiliation of independent churches and mission boards, said, "The worldwide visits of the pope surrounded by the false charisma attributed to him by the corrupted media are but a subtle window dressing behind which lies the unchanging hatred of that system for true biblical Protestant Christianity."

ANOTHER resolution said that the popular TV evangelists were "out of step" with a literal translation of the Bible. The evangelists "are involved in apostasy or compromise with it." Apostasy is abandonment of faith or principles.

Paisley called the TV evangelists "modernist preachers" and "the devil's brats."

COURAGE opens 2nd chapter

ST. LOUIS, Mo. (NC) — Courage, a support group for Catholic homosexuals who want to remain chaste, has opened a chapter in St. Louis, its second in the nation.

Archbishop John L. May of St. Louis approved formation of the group, according to Msgr. Edward O'Donnell, vicar general.

FIVE PEOPLE attended the Aug. 3 opening Mass of Courage-St. Louis, celebrated by Dominican Father Benedict Ashley, its chaplain.

The Courage meetings are intended to provide opportunities for homosexual Catholics who want to remain chaste — to develop "sincere non-genital friendships," a press statement said.

The first Courage chapter was formed with approval of the Archdiocese of New York in 1980 in New York City by Father John F. Harvey, an Oblate of St. Francis de Sales, according to an archdiocesan spokesman.

FATHER KEVIN Colleran, vice chancellor, said the New York meetings attract about 20 people a week.

Inspiration for organizing Courage was credited to Pope John Paul II's statement to U.S. bishops in Chicago in 1979 in which he endorsed their stand on homosexuality : "Homosexual activity...as distinguished from homosexual orientation is wrong."

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Tuna fishermen are only rarely at home; Chapels an important part of each boat

By Deacon James Steinberg

POINT LOMA — There has always been a close connection between St. Agnes Church and the sea. Many of her parishioners belong to fisher families of Portuguese extraction, and their Roman Catholic faith has helped sustain the men on the ocean and the women at home during long months of separation.

John Freitas is captain and part owner of the *Carol Linda,* an $8.5 million tuna seiner; she is home-ported in San Diego but fishes the eastern Pacific out of American Samoa. When — and only when — the *Carol Linda* is filled to her 1,200 ton capacity of frozen tuna, usually a two- or three-month task, does the vessel put in to Samoa to unload her catch and resupply for her next voyage.

AND THEN — and only then — does Freitas, like some of the others in his 19-man crew, have the chance to fly home to San Diego. After spending a few brief weeks with his wife and two small children, he makes the 12-hour flight back to Samoa and begins another tour of working literally around the clock for the next few months.

Fishing is a "family affair," says Freitas. The families typically intermarry, and most of the men still go to sea in boats of their own or for captains related by blood or marriage. Three of Freitas' brothers — Mark, Matthew and Paul — are *Carol Linda* crewmen.

Just being fishermen "makes us more aware of God," said Freitas. "Jesus went out on a boat. God can give us fish any time; He did it with St. Peter, and loaded his boat in five minutes. You pray for health but think of fish, and when the fish do come I thank God for them."

A CHAPEL is an important part of any fishing boat, said Freitas. The one on the *Carol Linda* is typical: votive candles burn before statues of St. Jude, Our Lady of Fatima, the Sacred Heart, and Our Lady of Good Voyage. "We pray a lot to St. Jude," he added.

Tuna are migratory fish, notes Freitas, and the fishermen are now turning more and more to the far Pacific as Central and South American countries, each claiming 200-mile coastal limits, frequently board the boats, confiscate their catches and fine the captain. It is ironic, said Freitas, that an ex-American P.T. boat in the service of the Ecuadoran navy was the vessel which once interned him and his crew during one such incident; he was fined $400,000, and has also been "caught" by the Peruvian navy.

Political and economic difficulties notwithstanding, the sea and the weather are constant dangers which have to be faced every day, said Freitas. "I've been where I'm scared. One thing about the ocean, you have to respect it. It can be very scary...then I pray a lot."

A TUNA seiner fishes by encircling the fish with a massive net 800 fathoms long (a fathom is six feet) and up to 100 fathoms deep; the boats carry helicopters, sonar and radar, but the fishermen themselves are still the heart of the operation, said Freitas.

"The boat is one thing, but the men are another. The bottom line is the man, not the technology. Up to now it's been a good living, but now it seems to be getting to be just a living," said Freitas. "We've had hardships, but God has always given us a new ocean to fish."

The captain's job is often a "24-hour job," added Freitas. "I'm always on alert...sometimes we seem to go without stopping for days..."

IN ADDITION to the long hours, the work itself is dangerous, said Freitas. Heavy equipment and slippery conditions are complicated by heavy seas and high winds. The worst weather Freitas has ever encountered was a typhoon with 100 mile-per-hour winds and seas of 30 feet. Add the time away from home and family and economic uncertainty — why does a man continue to be a fisherman?

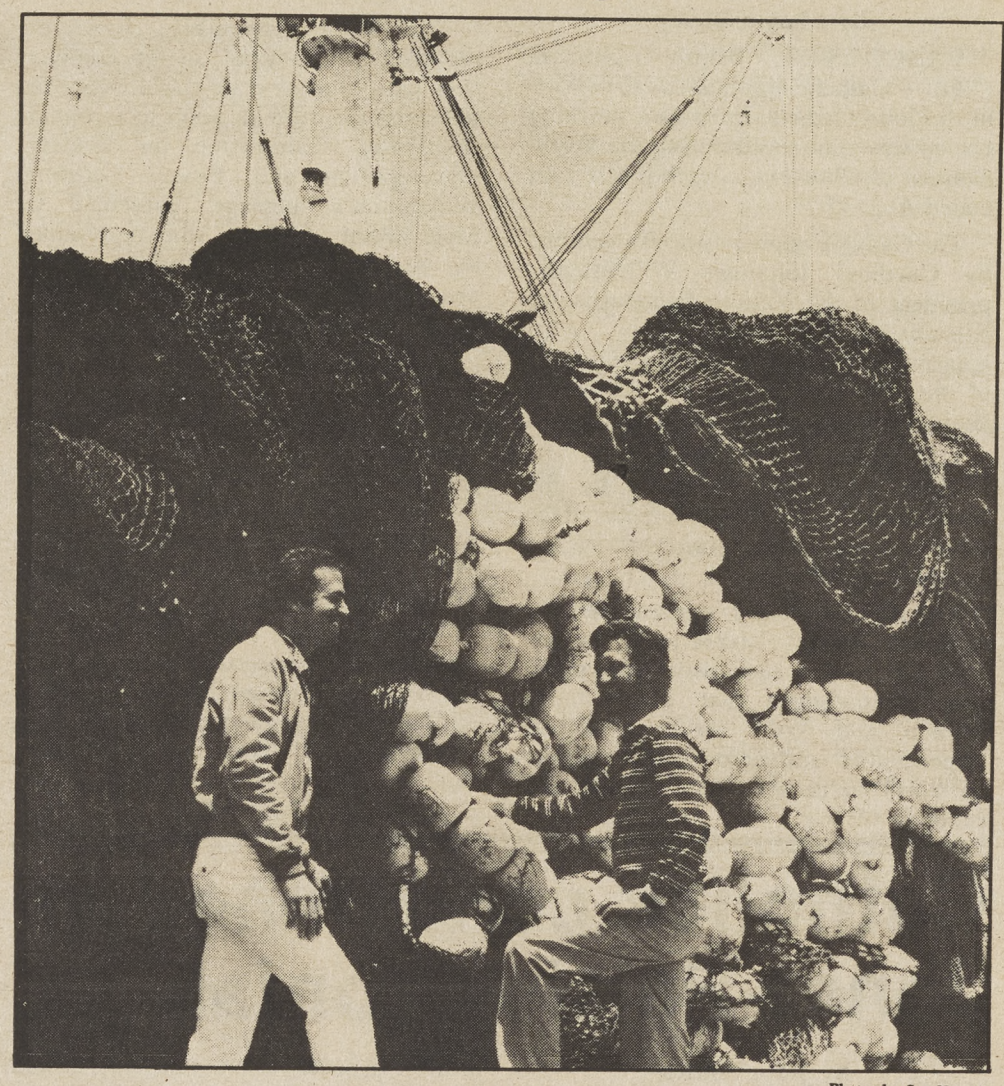
"I sort of fell into the trade," said Freitas, a graduate of St. Agnes School and St. Augustine High School, married to a St. Agnes girl in St. Agnes Church. "I've always been happy fishing and been successful because of it. It's harder now that I have kids, watching them grow up without me. Sometimes I'm home for Christmas and Easter, sometimes I'm not. That's the hardest time to be out..."

Freitas says that when he's fishing he misses being in church, but at the same time tends to be "more religious" while out at sea. "At sea you have to have faith and patience, and you look to God for it."

HIS THREE- or four-week-long homecomings focus entirely on wife and children. "We do things as a family...I don't say goodbye until the day I leave again. You hide the tears when you first get back, but it's getting harder as the kids get bigger."

The Portuguese fishermen will never entirely disappear from San Diego, thinks Freitas, but their numbers may be reduced in time for a number of reasons. Would he want his sons to follow in his steps?

"I don't know. My father never wanted me to be a fisherman..."



Photos by Sue Nowak

Danny Reis (left) and John Freitas
Keeping a family tradition alive

Priest has own mission: New call, old devotion

By Susan Nowak

PACIFIC BEACH — There has been a "new call" to an old devotion that has lost popularity in recent years, a priest visiting St. Brigid and Holy Family Churches said.

Sacred Heart Father Martin Lucia of Houston, Texas, travels year-round on three continents to promote perpetual adoration of the Blessed Sacrament, an act of worship encouraged by Popes Paul VI and John Paul II. Last month he was in San Diego speaking to local parishes.

EUCHARISTIC adoration traces its roots back at least to the 17th century, when St. Margaret Mary began praying for an hour before the Blessed Sacrament. Reportedly, God appeared before her during one of those hours and said He was offended by man's indifference to His presence in the Eucharist.

He asked her to spend an hour in reparation before the tabernacle. The devotion caught on not as reparation but as a way to honor the Real Presence of the Lord in the Holy Eucharist.

In his travels, Father Lucia speaks at parishes, enlists the aid of volunteers and forms a telephone committee that makes sure there are enough volunteers to have at least one person adoring the Eucharist every minute of the day. He prefers to call it a "commitment" rather than a "devotion."

POPE JOHN Paul II would probably heartily approve of the effort. In his first encyclical, *Redemptor Hominis,* the pontiff called for Roman Catholics to center their lives on God through the Eucharist.

"We have to look at God's providence in giving us Pope John Paul II, who consistently and emphatically urges bishops, priests and laity to acquire and develop a love and appreciation for Eucharistic prayer and adoration," Father Lucia said.

"Our faith tells us this pope is the Vicar of Christ speaking for Christ and again crying out for His people to come to Him. So it's a new call that only the humble who put their trust in God can hear," he added.

THOUSANDS OF people hear and answer the call each year, Father Lucia said. He visits about 60 parishes a year where he gives talks on adoration and helps initiate round-the-clock devotions. The "vast majority" of those parishes have set up perpetual adoration schedules, he said.

The 514 responses to the call at St. Brigid parish is about "average," he said. "The people are very hungry for this."

Laymen must push for a perpetual adoration program, he said. "If the laity want perpetual adoration in their parish, it's up to them to convince their pastors that they are ready for this. Most pastors have confidence in the Eucharist, but they have a fear of failure and are afraid to try." Father Lucia, or his partner, Father Thomas Szelga, are willing to help any parish start a program.

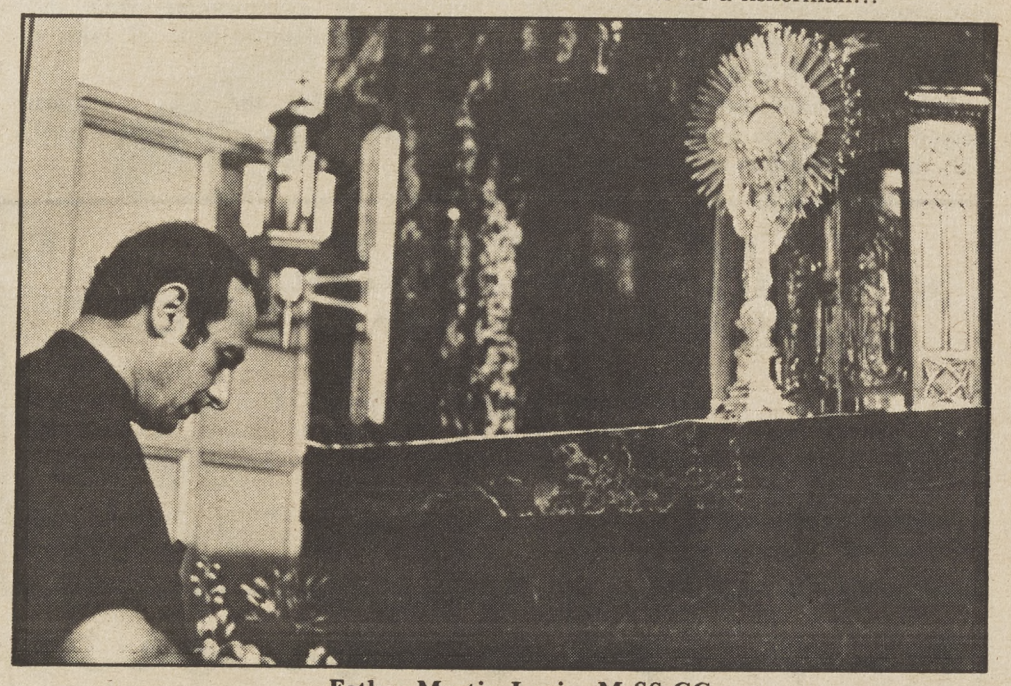
A FEW years ago he found himself hungering for a commitment to the Eucharist. "I was committed to it as a young priest and then I got busy with a whole lot of activities and got away from it and felt the tremendous difference in my life," he said, comparing it to a married couple who "grow apart."

But the 42-year-old priest turned back to Eucharistic adoration and in June 1980 began traveling to promote it. In the spring of 1981 his traveling ministry became a full-time, year-round one.

"The expression of His love in the Blessed Sacrament has compelled and motivated me to do this," Father Lucia explained.

EUCHARISTIC adoration dropped off because Roman Catholics are "inconsistent," he said. "Most of our Catholic Churches are locked or empty and yet we say we believe He is there. That's terribly inconsistent."

The Church has suffered because "we have forgotten the simplicity of His words. He called us to a deep personal relationship with Him that can only be achieved by committing ourselves in quiet personal prayer to Him who dwells in the Blessed Sacrament," Father Lucia said.



Father Martin Lucia, M.SS.CC.
'Develop a love for Eucharistic prayer and adoration'

For information on inviting Father Lucia to a parish, contact Ed and Sybilla Alexander at 454-7083.

to St. Agnes parish and to the sea...

Strong family ties, prayer help wives

By Susan Nowak

POINT LOMA — The tale of a tuna fisherman's family life is one of survival, of withstanding the "elements" that batter at husbands, wives and children as they attempt to survive in unique surroundings.

A tuna fisherman's wife often was once a tuna fisherman's daughter, and so knows the challenges she'll face, challenges that most women will not.

SHE KNOWS when her husband boards his boat that he will be gone for months and that during that time, she will have to be father and mother to her children.

She is aware of the tremendous gamble associated with the business. There is no guarantee that a fishing trip will profit even a dime, let alone a paycheck.

Local tuna fishermen, many of whom are Portuguese with a family history of working the high seas, do not get to come home until the boat is filled with fish.

BECAUSE THE fisherman is home an average of only six weeks a year, his wife also realizes she will probably be alone for many of life's important events — births, deaths and holidays.

"That is one of the hardest things about fishing — missing Christmas," 29-year-old Carolynn Freitas said. Eleven years ago she married John Freitas, now 31, a tuna fisherman.

"When you think of Christmas, you think of family and tradition. But they (fishermen) can't just come back because it is Christmas. I try to tell myself Christmas is for kids, but it's not, it's for family," Mrs. Freitas said.

THE SEPARATION is felt even more deeply at Christmas, she said, because the traditional Portuguese emphasis on family is magnified during the holiday.

But strong family ties are essential for survival in Mrs. Freitas' role, she said. She and her sisters, who range in age from 22 to 31, live close together near St. Agnes Church. All are married to Catholic fishermen, and they spend a great deal of time together.

The four sisters and a few friends gather every Friday around noon to say the Rosary, visit, and lunch over a new tuna dish. They try a new tuna recipe each week.

ELEVEN WOMEN and all their children come for the Friday get-together. The tradition began when the industry looked bad, and they needed the assurance that comes with numbers. "Everyone was getting very scared," Mrs. Freitas said.

When she feels stress or anxiety about the economy or her often expanded role as head of the household, she turns to God. "We pray Novenas a lot. St. Jude [illegible]s to be one of my patron saints." Mrs. Freitas sometimes takes her children, John, 7, and Nazare, 5, with her to pray at St. Jude's Shrine.

"It makes me feel like someone is listening...there'll be an answer," she said.



THREE GENERATIONS — Grandmother Julia Reis sits with daughter-in-law Lynn Reis and Mrs. Carolynn Freitas and their children; three generations of Portuguese fisher families are represented. The women must also do a man's job in raising their families during the long months of separation each year.

SHE FEELS an obligation to do everything possible to maintain strong ties to John, even while he is gone. She and the children plot the route of John's boat on a globe, so they know where he is at all times. "They have to know that even if dad is not home, he is always there in thought."

They pray together for his safety and then say prayers of thanksgiving together when he is home.

Mrs. Freitas puts John first when he is home — an idea she learned from her mother. Since she gives 100 percent of her care to her children 90 percent of the time, she focuses her attention on her husband the remainder of the time.

THE FREITAS' marriage is strong, not *despite* their situation, but *because* of it, she thinks. When John is home, they "keep renewing" and take time to talk and listen to each other. She has a constant "honeymoon feeling" when John is home.

It has all been worth it, she said. "Honestly, I never really thought of being out of a fishing family," she said. Her father told his daughters they should marry someone Catholic who understands their traditions.

Similarly, Lynn Reis, 31, was raised in a Portuguese Catholic fishing family and married Danny Reis, 32, who had a similar background.

ALSO MEMBERS of St. Agnes parish, they were married 12-and-a-half years ago in neighboring St. Charles Borromeo Church (their home parish couldn't accommodate the number of well-wishers they invited).

The Reis family includes Jennifer, 9, Kristen, 6, and Sarah, 3. They are with their father about 8-10 weeks of each year.

Reis has fished only about half of his married life; he once worked in a bank, but returned to fishing for the money.

BECAUSE OF that years-long experience, Mrs. Reis hasn't adjusted to the life of a fisherman's wife as well as some of her friends have, she said. Separation is difficult for her "because he's my best friend."

"I became very dependent on Danny when he was home. That's been hard to let go of, but I have to. I've had to become completely independent," she explained.

Prayer, family, friends and a variety of interests keep Mrs. Reis' spirits up. "It's not easy, believe me. I pray a lot, pray a lot for sanity because I want to break sometimes. I just have to deal alone with kids getting hurt and things that go wrong."

TALKS AND activities with friends are important, Mrs. Reis said. "I'm just grateful I've got family and friends. I've got good friends who help me."

She keeps busy with mothering, softball, bowling and taking college courses. "I try to use the time the best way I can," she noted.

Although she knows none of the men like having to leave their homes for such long periods of time, Mrs. Reis thinks they may have a little less stress than their wives do.

"I HAVE this feeling that it's relaxing in the sense they don't have the daily pressures at home," she said.

However, since her husband began running a 20-man boat, the *Legacy*, she's seen him change. "He's not able to relax as easily as before," she said.

Danny and Lynn Reis are thrilled that a family friend turned over his boat to Danny and let him run it. It's rare that a boat is run by someone other than a family member; the Reis' consider the opportunity a "miracle."

BUT NOW, when Danny comes home he is in charge of readying the ship for the next fishing excursion.

The fishing life is nothing new for the Reis family. Lynn's father, who died at age 37, was in the business, as was Danny's father.

Danny's mother, Julia, who also lives in Point Loma, prayed often for her husband when he was out at sea. She recited the Rosary daily and prayed to Our Lady of Fatima and Our Lady of Mt. Carmel. She is a lay Carmelite.

JULIA REIS had four boys (two died at young ages) and three girls. Both her boys became fishermen.

The loneliness and responsibility of being a fisherman's wife was possible for her, she said, because of her faith, her neighbors, her family, friends and children.

She has witnessed society's changes and the effects they have had on fishing. Women's rights were always there for fishermen's wives, Julia Reis said. When husbands were gone, wives were "as liberated as they wanted to be."

SHE ADMITTED that the fishing community has changed somewhat. When her husband was fishing they lived in a very small, tightly-knit group. "People felt safer — not as threatened."

Now, fishermen live further away from the former nucleus of Point Loma; San Diego is bigger and faster-paced.

New York meeting is last of summer for Focolare

NEW YORK (NC) — More than 900 participants in the Focolare movement gathered at Fordham University Aug. 8-14 for the last of four one-week programs known as the Mariapolis held in the United States this summer.

Attracting large numbers of children, teen-agers and young adults, as well as older people, the Mariapolis program emphasized building unity in the everyday relationships of family and community, and among people of different religious traditions and ethnic groups.

BESIDES THE New York Mariapolis, the United States section of the Focolare movement held similar programs in Las Cruces, N.M.; Platteville, Wis.; and Bellingham, Wash.

Archbishop Pio Laghi, apostolic delegate in the United States, participated in the program on the last full day, Aug. 13. In remarks at the morning session, he said he came not only to represent Pope John Paul II but also to learn "and perhaps become associated with the movement, if you will accept me." The group responded with a standing ovation.

Two women from the movement work at the apostolic delegation in Washington.

UNMARRIED members take the religious vows of poverty, chastity and obedience and live together in small communities called Focolare ("hearth" or "family fireside") centers, though they take regular jobs in society.

Archbishop Laghi was principal celebrant and homilist at a noon Mass in the Fordham chapel. In his homily, the archbishop recalled the founding of the Focolare movement in Trent, Italy, in 1943 by a young Italian laywoman, Chiara Lubich, who sought to build unity in the war-ravaged community through a more serious application of the Gospel call to love in everyday life.

The Focolare movement, formerly known as the Work of Mary, received papal approval from Pope John XXIII in 1962. Miss Lubich continues to head the movement, which is now established in some 40 countries. Within it have emerged subordinate movements such as New Humanity and, this year, Youth for a United World.

PARTICIPANTS in the Focolare movement emphasize the need to see Jesus in one's neighbor and to express love in the simple, immediate encounters of daily life. At a Mariapolis they share their experiences in putting the teachings into practice.

Abp. Quinn: Nuns misunderstood in U.S. Church

BALTIMORE (NC) — Critics from the right and left have seriously misunderstood the Religious renewal of American nuns in the past two decades, said Archbishop John R. Quinn of San Francisco in a speech Aug. 16.

Setting a theological framework for the work of a papally appointed commission on U.S. Religious life that he was recently named to head, the archbishop told U.S. women Religious superiors meeting in Baltimore that their greatest accomplishment since the Second Vatican Council has been simply "living in fidelity to your vocation" through the tension, turmoil and attacks they faced over those years.

HE SPOKE of the Sisters' efforts at post-conciliar renewal and of the identity crises, numerical declines in vocations and other problems that accompanied renewal as an experience of Christ's passion and cross. But it is precisely that religious experience, he said, that is now the source of a new depth and vitality among women Religious.

Archbishop Quinn delivered his speech, his first on the special papal commission since it was formed in June, to the national meeting of the Leadership Conference of Women Religious.

Setting a possible tone for the conduct of the commission's work, he suggested that Religious have borne the brunt of the "hard and demanding years since the Vatican Council" but are now in a position to be one of the most dynamic and life-giving forces in the Church.

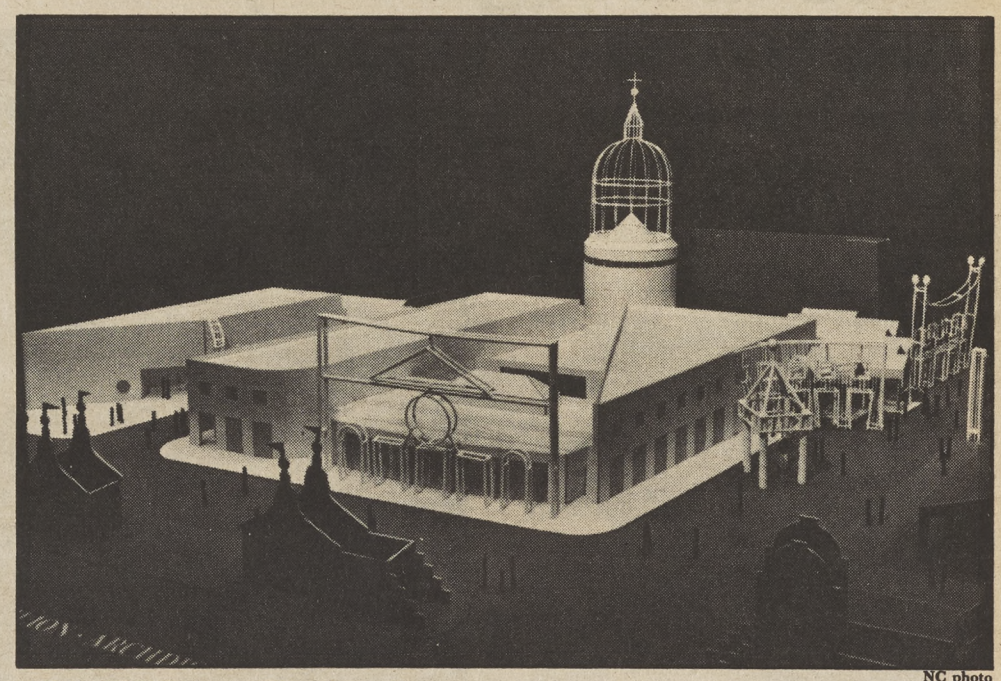
THE THRUST of the commission's task, he said, is to begin a dialogue between bishops and Religious so that "through the bishops, the Religious orders can engage all of the Church in this renewal of religious life."

Archbishop Quinn noted that "an enormous cost" accompanied the post-conciliar renewal of Religious life, including a "striking numerical disintegration" in Religious orders and a host of tensions and problems that accompanied this.

"At the same time," he said, "American Sisters were exposed to an unprecedented level of misrepresentation and attack from both the right and the left.

"SISTERS WHO had for so long lived as the object of an almost uncritical awe within the Church, now were exposed to two implacable critics: Shrill accusations that their catechetics were destroying the Church, that their every change was a betrayal of their heritage, that they had become worldly, compromised women who deserve their own decline. Or from the left came the arched suggestions that Religious life could only attract the sexually stunted, the socially and economically insecure, an unenlightened and declining remnant from a dated Church."

"There are circles," the archbishop added, "in which to be a woman Religious today is to walk into an atmosphere of the joke half-told, of suspicion or unconscious arrogance sometimes on the part of clerics, of the question that waits for no answer, of the unrelenting and constant demand for justification."



NC photo

NEW DESIGN — The Archdiocese of New Orleans has approved a new design for the Vatican Pavilion for the 1984 Louisiana World Exposition. Construction costs for the original design exceeded budgetary limitations, and both the design and the architects were changed. In the new plans are a 50-foot-high circular exhibit gallery topped by a dome and cross.

Archbishop Quinn noted historical parallels in which periods of the greatest vitality of religious life in the Church followed periods in which Religious orders had faced some of their deepest crises.

AND FROM the perspective of faith, he said, the understanding of Religious life as "essentially sacramental" requires the acceptance of the passion and the cross as a prelude to the resurrection.



NC photo

150TH ANNIVERSARY — A group of novices and their director re-enact the 1843 arrival of the first Sisters of Charity of the Blessed Virgin Mary of Dubuque, Iowa, from a riverboat on the Mississippi.

Two Eudist Sisters professed

SERRA MESA — Two Eudist Sisters who will serve in the San Diego diocese made their final professions at an Aug. 19 ceremony at St. Columba Church.

Sister Bernadette Maloney of Pittsburgh, Penn., and Sister Teresa Gomez, of Jalisco, Mexico, made their final vows at an early evening Mass celebrated by Eudist Father John Howard. About 20 laity and Religious attended the ceremony. A reception to honor the Sisters and an open house followed the Mass.

WITH THE addition of Sisters Bernadette and Teresa, there are nine Eudist Sisters in the area. They will reside in Serra Mesa at the California regional house for Eudists.

Sister Teresa will work in Spanish ministry at Mary, Star of the Sea Church in La Jolla. In her 10 years in the United States, Sister Teresa has worked in San Antonio and El Paso, Texas, and Wisconsin Dells and Green Bay, Wis. She has a certificate as a nurse's aide and also works in child care.

Sister Bernadette is certified in pastoral ministry and pastoral care and has worked in Wheeling, W. Va.; Wisconsin Dells, Wis.; Rochester, N.Y.; and Pittsburgh. Locally, she has not received an assignment, but she will be involved in pastoral care.

THREE OTHER Eudist Sisters made their final professions Aug. 19 in Green Bay and Pittsburgh.

The Eudist community's headquarters is in Wisconsin Dells. The regional superior based in San Diego is Sister Eileen White.

TIERRASANTA — Ascension Council 7902 of Ascension parish was named the number-one council by the California Knights of Columbus; Ascension was one of 317 state K of C councils in the running. Just a year old, Ascension council members have already contributed in excess of 10,000 hours to various Church and parish activities, painted and done other work at the rectory, and provided food, clothing and financial support for a number of charitable purposes. A membership drive is currently underway, and information is available from: Mike Laughlin, 279-1261; Bill Wilson, 569-7835; Bernie Witzke, 278-3170; or Dimas Lovato, 278-5810.

FOR THOSE INTERESTED IN THE BASIC CATECHIST COURSE

This 48-hour course is for those persons interested in being certified to teach CCD Classes for Grades K through 12.

*Sat., Sept. 10 - 10:00 a.m. to 4:30 p.m.
*Sat., Sept. 17 - 10:00 a.m. to 4:30 p.m.
Sat., Oct. 1 - 10:00 a.m. to 4:30 p.m.
Wed., Oct. 5 - 7:00 p.m. to 10:00 p.m.
Wed., Oct. 12 - 7:00 p.m. to 10:00 p.m.
Wed., Oct. 19 - 7:00 p.m. to 10:00 p.m.
Wed., Oct. 26 - 7:00 p.m. to 10:00 p.m.
Wed., Nov. 2 - 7:00 p.m. to 10:00 p.m.
Wed., Nov. 9 - 7:00 p.m. to 10:00 p.m.
Wed., Nov. 16 - 7:00 p.m. to 10:00 p.m.
Wed., Nov. 23 - 7:00 p.m. to 10:00 p.m.
Wed., Nov. 30 - 7:00 p.m. to 10:00 p.m.

*All the above classes will be held in the Diocesan Conference Room except September 10 and September 17 when classes will be held across the street in Camino Hall, Room 150, USD.

September 24 — Class attendance will consist in participation in the Catechetical Institute, USD. Be sure to pre-register now for class in your area of interest.

FOR THOSE INTERESTED IN THE DIOCESAN YOUTH MINISTRY TRAINING COURSE

The above 48-hour Basic Catechist Course is a prerequisite. 60 hours of specialized course work in Youth Ministry will be offered every Wednesday evening beginning January 11, 1984 at the Diocesan Office Conference Room, USD. This is followed by one year in-service in a parish plus a commitment to attend Youth Ministry Days of Renewal and Youth Ministry Retreats. This accounts for the first two years of a three- to six-year training process.

Deadline for registration for the full Youth Ministry Training Course is Friday, September 2, 1983.

Both the Basic Catechist Course and the Youth Ministry Training Course will be taught by Fr. Robert E. White, Director and Ms. Penny Banks, Program Coordinator of the Office of Youth Ministries.

FOR THOSE SEEKING CCD HIGH SCHOOL RENEWAL CREDIT OR SPECIALIZATION CREDIT

30 hours of the above specialized course work may be used for renewal and/or CCD High School Religious Education Specialization (ORE/OYM).

OFFICE OF YOUTH MINISTRIES

For more detailed information call: 574-6303

Pope at Lourdes: Focus on sick, Mary, Bernadette

By Nancy Frazier

LOURDES, France (NC) — The sick, the mother of Christ and a 19th-century peasant girl were the stars of Pope John Paul II's Aug. 14-15 visit to Lourdes.

The pope devoted one of the final acts of his more than 30-hour visit to the world-famous Marian shrine to the sick and crippled.

IGNORING THE warnings of security-conscious French police, who had encouraged him to greet the crowds only from the bullet-proof "popemobile," Pope John Paul passed on foot through a throng of 2,000 sick people Aug. 15.

Before leaving France for Rome nearly an hour behind schedule at 8:40 p.m. (11:40 a.m. PDT), he described the visit as "an indescribable joy" and said he would remember the 1983 feast of the Assumption as "one of the most beautiful of my existence."

The feast of the Assumption, Aug. 15, celebrates the bodily assumption into heaven of the mother of Christ.

POPE JOHN Paul's trip marked the first time a reigning pope had visited Lourdes.

The pope originally had been scheduled to visit Lourdes in July 1981 for the International Eucharistic Congress, but the visit was postponed after the pope was severely wounded in the May 13, 1981, attempt on his life.

One of the trip's most dramatic moments came as Pope John Paul kissed many of the sick people who had come to Lourdes in hopes of a cure.

VISIBLY MOVED and smiling, the pope passed among scores of wheelchairs and stretchers in front of the grotto where Mary appeared to St. Bernadette Soubirous 18 times in 1858.

"Suffering is always a reality, a reality of a thousand faces," he said.

"Neither just nor unjust, suffering remains, despite partial explanations, difficult to understand and difficult to accept even for those who have faith," he added.

MARGUERITE CRAMPES, a wheelchair-bound member of the French Catholic Committee for the Sick and Handicapped, told the pope that "we are here in our physical and moral sufferings, with our limitations, our distress, our weariness, our incertitudes, our fears and also with all our hope."

"Today we affirm our desire to be recognized as worthwhile partners, as members on an equal level in the Church," she added.

Earlier on Aug. 15, Pope John Paul had celebrated Mass on the shrine's meadow for about 250,000 people.

HE SAID he had made the pilgrimage to Lourdes "not only to honor, by this solemnity of the Assumption, the birth of Mary into heaven, but also to honor the blessed moment of her earthly birth."

Earlier that day the pontiff had told a meeting of priests and nuns to reject modern ideas which devalue sin and the power to forgive sins.

"At present, there exist currents of thought that make relative the notion of sin and, by this, devalue the power to forgive sin," he said in the Lourdes basilica.

NC photo/UPI

WITH SICK — The sick, aged, infirm and crippled received much attention from Pope John Paul II during his visit to Lourdes. Here he mingles with a crowd of ill and handicapped people on stretchers and wheelchairs, who reached out to touch him or be touched.

THE POPE told priests to offer sinners penance and reconciliation. "Have pity on those who give in to



NC photo/UPI

ARRIVAL — Pope John Paul II embraces a small child who gave him flowers on his arrival at the Lourdes airport; with him is French President Francois Mitterand.

attractive ideas, devoid of realism and most dangerous," he said.

The pope also reiterated to nuns that they do not share in the priest's power to forgive sins. "You do not have the vocation to dispense these mysteries, although sometimes you have a big part in preparing souls to receive these mysteries," he told them.

The pope equated the Holy Year of Redemption, scheduled to end next April 22, with Advent. The Holy Year of Redemption "is preparing the Church for the great jubilee of the second millennium (of Christ's birth) in the year 2000," the pope said.

"BUT ADVENT is most particularly the time of Mary," he said. "It is in her alone that the expectation of the whole human race concerning the coming of Christ reaches its climax."

As part of the preparations for the second millennium of Christ's birth, the pope suggested that the current holy year should also be a commemoration of the 2,000th anniversary of Mary's birth. The Catholic Church has no official date for Mary's birth.

Throughout the visit, Pope John Paul spoke about his faith in the events at Lourdes 125 years ago and the shrine's role in the Church as "an exceptional place of grace."

IN 1858, at the Grotto of Massabielle, Mary appeared 18 times to Bernadette Soubirous, a 14-year-old peasant girl.

When the girl, during the last appearance, asked the apparition to identify herself, the apparition said: "I am the Immaculate Conception."

The Immaculate Conception refers to the Catholic dogma that Mary was conceived without original sin.

MARY DIRECTED Bernadette to dig in the dry ground, and a spring arose that no one had seen before. Since then, millions have bathed in its waters, which many consider miraculous.

Pope John Paul's first stop after reaching the Marian shrine Aug. 14 was at the grotto, where he drank a glass of the spring water.

"I am filled with joy to have at last been able to add Lourdes to the chain of Marian shrines that I am able to visit throughout the world in order to pray there with my fellow Christians," he said at the Tarbes-Ossun airport, 10 miles from Lourdes, shortly before his departure.

"IT IS A question of a fundamental devotion in my life and I would like to entice the Church into prayer, into Marian prayer," he added.

Although Pope John Paul visited Lourdes at the invitation of Church authorities and not as a guest of the government, he was greeted on arrival by French President Francois Mitterand, a Socialist. French Prime Minister Pierre Mauroy attended the departure ceremonies.

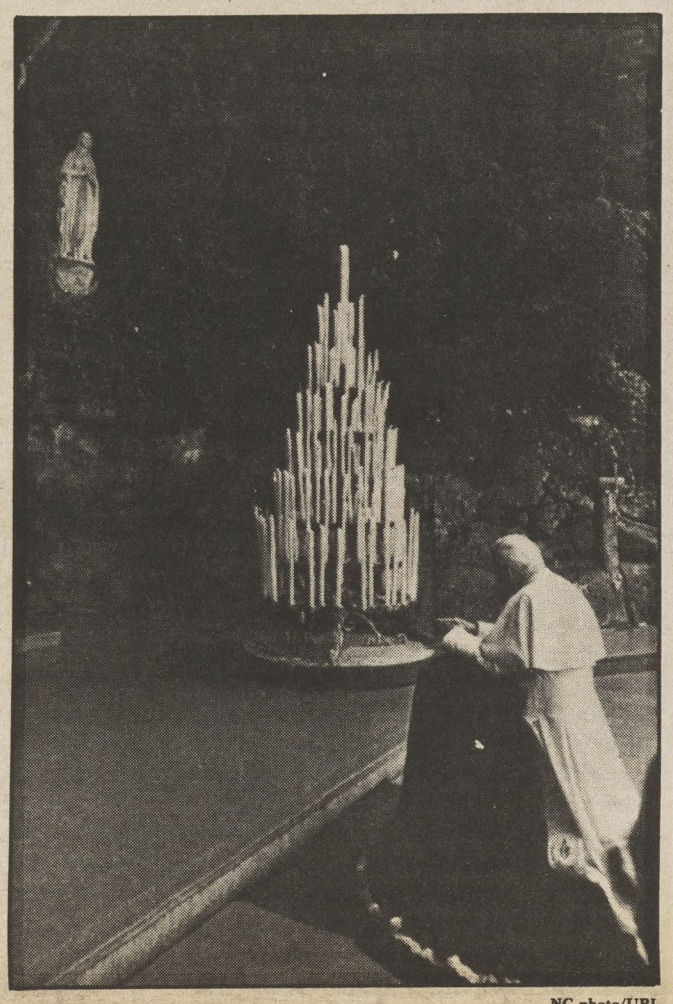
The pope also met for an hour with Mitterand Aug. 14 in Tarbes, France. The topic of Catholic schools in France was believed to have been a key theme.

IN AN address to an estimated 200,000 people after a candlelight procession that evening, Pope John Paul pointedly criticized the Socialist government's plan to nationalize the Catholic schools.

Calling for an end to religious persecution throughout the world, he listed among the oppressed groups "parents who are refused the possiblity of securing for their children an education built on their faith."

"TODAY, TO prisons, concentration camps, hard labor, expulsion from one's own country, have been added other forms of punishment, less remarked upon but more subtle: not a bloody death, but a sort of civil death; not only segregation in a prison or in a camp, but permanent restriction of personal freedom or social discrimination," Pope John Paul said.

"There are hundreds and hundreds of thousands of



NC photo/UPI

AT PRAYER — Pope John Paul II prays before a statue of the Blessed Virgin in the grotto at Lourdes where she appeared to St. Bernadette in 1858.

witnesses to faith, very often ignored or forgotten by public opinion," he added.

"They are believers forced to meet secretly because their religious community is not authorized," the pope said. "They are parents who are refused the possibility of securing for their children an education built on their faith."

THE FRENCH Church and the pope have strongly criticized the plan to nationalize Catholic schools. Apparently the Mitterand meeting produced no improvement in the situation.

Asked about the issue after the meeting, the French president said: "The affairs of state in France are the affairs of the state, and each one understands it very well."

The visit, Pope John Paul's 19th trip abroad since his election to the papacy in October 1978, had been preceded by several incidents of anti-Catholic violence, including a bombing in Lourdes and a bombing of a Catholic newspaper office in Toulouse, about 90 miles away.

ABOUT 3,500 policemen and civil guardsmen handled security for the visit, and no violent incidents were reported at Lourdes during the pope's stay.

Pope John Paul's day in Lourdes Aug. 15 also featured meetings with priests, nuns and young people.

The pope's activities were thrown off schedule primarily because of the enthusiam of the youths, who interrupted the pope numerous times with applause, cheers and chants.

"I AM NOT the guilty one if my speech took too long," he joked at the end of the talk. "You who are the guilty ones, if you want a papal blessing, calm down."

The delay caused the pope to leave France about an hour behind schedule. The pope arrived at Rome's Ciampino airport Aug. 15 at 10:05 p.m. (1:05 p.m. PDT) after a one-hour-and-45-minute flight covering the 645 miles from the Tarbes airport.

The pope made no public statement at the airport upon arrival. He was taken by car to his summer residence at Castelgandolfo.

Detailed questioning, visitation, set for all U.S. seminaries

Continued from page 1

liturgical, pastoral and academic preparation of its students.

THOSE TO be interviewed by the visitation team, the study instrument says, should include "a large segment" of priests and laity with whom the seminarians work in field placements and "a sampling" of recently ordained graduates from the seminary and their pastors or Religious superiors.

The visitation team's written report, evaluating both strengths and weaknesses of the seminary and making recommendations, will be sent to the seminary rector and competent bishop or Religious superior for comment, will be reviewed by an advisory group of bishops, and will involve further consultations if needed before a final report is drawn up.

The final report will be sent to the Vatican's Congregation for Catholic Education, with copies to the seminary rector and the responsible bishop or Religious superior.

IF THE Vatican congregation recommends any changes to the seminary, the responsible bishop or Religious superior will ordinarily be expected to report within six months to a year on action taken to address those recommendations.

The new study instrument will be used to evaluate the 58 theological seminaries in the United States. Variations on that instrument are yet to be completed for the evaluation of some 200 other institutions preparing candidates for the priesthood. These include houses of formation, theological unions and collegiate (pre-theology) seminaries.

While theological seminaries generally unite academic, spiritual and pastoral formation under a single administration, houses of formation and theological unions involve two or more distinct institutions, usually one that administers the academic program and another that is in charge of spiritual and pastoral formation.

THE VATICAN'S Congregation for Catholic Education, at the request of Pope John Paul II, instituted the U.S. seminary study in September 1981 in cooperation with the National Conference of Catholic Bishops. The Holy See appointed Bishop John Marshall of Burlington, Vt., former head of the U.S. Bishops' Committee on Priestly Formation, to head the study.

Father Donald Wuerl, rector of St. Paul Seminary in Pittsburgh and Bishop Marshall's assistant for the seminary study, said that the evaluation instrument took nearly two years to complete because of the extensive consultations and the pilot testing that went into its development.

Initial drafts were drawn up in consultation with the priestly formation committees of the National Conference of Catholic Bishops and the Conference of Major Superiors of Men, the national organization of Religious order heads, Father Wuerl said.

BEFORE A fourth draft was taken to Rome in July for Vatican approval, he said, the third draft was sent to all the country's bishops, major superiors of men and seminary rectors for comment. In addition two volunteer seminaries, St. John's in Brighton, Mass., and St. Mary of the Lake in Mundelein, Ill., underwent team visitations and evaluations last spring under the draft instrument to give a practical test of its effectiveness.

The first seminary visitations will take place in the coming school year, the priest said, with eight visits scheduled in October and 11 in February.

He said Bishop Marshall hopes to complete the evaluation of theological seminaries within two years.

IN THE meantime, work will continue on completing the evaluation instruments for the other priestly formation institutions to be studied, with an "optimistic" goal of completing the whole study within five years, he said.

The basic evaluation plan is modeled upon an already existing plan which has gained wide acceptance in the American Catholic seminary community. Under that plan more than 50 U.S. seminaries have been studied and evaluated in recent years by visitation teams under the auspices of the priestly formation committees of the U.S. bishops and major superiors.

There are two major differences between the new study and the earlier evaluations: The earlier studies were undertaken only when a seminary requested one, while all seminaries at college level and above are required to participate in the new study; and the reports in the new study will be sent to the Vatican, where the reports in the other evaluations remained within the United States.



Photo by Larry Plaster

STARLIGHT — Eleven-year-old Betsy Malone of Vista has the title role in the Starlight Opera production of Annie, *making a run of 10 evening and one matinee performance in Balboa Park's Starlight Bowl Aug. 25-Sept. 24. For ticket information and reservations, call 234-STAR; tickets may also be purchased at the box office, and at Sears and Ticketron locations.*

N. Irish accused of job bias

BELFAST, Northern Ireland (NC) — Companies in Northern Ireland practice "systematic discrimination" against Roman Catholics seeking jobs, according to U.S. Rep. Richard Ottinger (D-N.Y.), who visited Northern Ireland on a fact-finding trip.

Ottinger said that "from evidence we have seen there appears to be systematic discrimination in Northern Ireland, whether intentional or not."

OTTINGER, WHO visited Northern Ireland with Rep. Robert Borski (D-Pa.) to check allegations of job discrimination against the minority Catholic population, has sponsored a bill to stop U.S. companies in Northern Ireland from job discrimination based on religion.

He appeared at a press conference Aug. 17 with Father Sean McManus of the Irish National Caucus, who said the group may try to block a U.S. defense contract with Short Brothers, an aerospace company in Belfast.

Rep. Mario Biaggi (D-N.Y.), chairman of the 102-member ad hoc Congressional Committee for Irish Affairs, had asked Borski to head an investigating team to Northern Ireland to check the allegations as Congress is debating whether to approve a $40 million contract between the U.S. Air Force and Short Brothers.

THE COMPANY, Northern Ireland's largest employer with a work force of nearly 7,000, has denied religious bias. It is located in a section of Belfast inhabited mostly by Protestants.

A spokesman for the Irish National Caucus said that this year 50 percent of the job applications to Short Brothers were from Catholics, but only five percent of those hired were Catholics.

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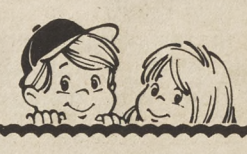
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Another battle is looming on abortion and the ERA

By Jim Lackey

WASHINGTON (NC) — Another battle over the alleged connection between the Equal Rights Amendment and abortion is brewing on Capitol Hill, this time over a proposal to add a new anti-abortion sentence to the ERA.

Many opponents of abortion long have argued that passage of an ERA would deal a major setback to their cause. But others, such as the two dozen bishops who publicly have supported the ERA, have responded that they see no connection between the two issues because, in their view, the ERA would assure economic equality for women without affecting the abortion issue one way or another.

IN THE past decade the ERA-abortion question generated the most debate at the state level, where the ERA needed — but failed to obtain — ratification by 38 of the 50 states. So now the ERA is back in the lap of Congress, along with the controversy over its effect on non-economic issues, such as abortion or the draft.

The debate in Congress will come on a proposal by Rep. F. James Sensenbrenner (R-Wis.) to add a new sentence to the ERA which reads, "Provided, that nothing in this article (the ERA) shall be construed to grant or secure any right to abortion or the funding thereof." The key portion of ERA itself reads, "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

To Mercy Sister Maureen Fiedler, leader of Catholics Act for ERA, the whole ERA-abortion debate is a "red herring," because according to her the two issues are "separate and distinct."

SHE MAINTAINS that despite lawsuits attempting to link the two, courts have not accepted the argument that an ERA in a state constitution requires the state to fund abortions.

She also pointed to legal research published by her organization in 1980 which said the legislative history of the ERA shows that Congress did not intend women and men to be treated the same in all respects. Under an ERA, according to this argument, distinctions based on unique sexual characteristics — such as pregnancy — would be permissible.

Other Catholic supporters of ERA also have argued an ERA would have no effect on abortion because men cannot become pregnant, and the ERA affects only those rights or concerns in which men and women can share.

BUT MANY in the right to life movement are not convinced.

In testimony at Senate hearings on the ERA in May, Rep. Henry J. Hyde (R-Ill.) said government refusal to fund abortions under an ERA would be treated the same as government refusal to treat black victims of sickle-cell anemia. He said an ERA also would mean that "conscience clause" laws permitting doctors and nurses to refuse to administer abortions would be struck down because they would be as discriminatory as laws giving state officials the right to deny services to blacks.

Hyde also indicated suspicion of the motives of major ERA supporters who have been "vague or silent" about the amendment's effect on abortion. Such groups do not want to deny a connection, he said, because they want to use the ERA as a tool for the furtherance of abortion "rights."

TO REMEDY the situation, the National Right to Life Committee has urged support for Sensenbrenner's amendment. Douglas Johnson, the committee's legislative director, said there is no reason the amendment should not be supported because it is "neutral" to the main purpose of the ERA.

But ERA supporters, such as Sister Fiedler, say a "clean" ERA should be sent back to the states for ratification since the purpose of constitutional amendments is to enact broader principles of law rather than deal with narrower issues. And the lack of an ERA-abortion connection, according to Sister Fiedler, makes an amendment like Sensenbrenner's even more unnecessary.

Though rejection of Sensenbrenner's proposal could be interpreted by the courts as evidence that Congress wanted to link ERA and abortion, Johnson said the right to life movement has "nothing to lose" in pushing the addition. The evidence is compelling, he said, that the link is already there.

BUT SISTER Fiedler, denying the link, also urged that the Catholic Church move beyond the ERA-abortion debate to the broader question of equal rights for women.

"The question of economic justice is very much part of the Catholic tradition," she said. "And that's what the Equal Rights Amendment is all about."

Unity stressed at Marriage Encounter conferences

NC News Service

Unity was the focus as thousands of married couples gathered for the 1983 Worldwide Marriage Encounter convention under the theme "That We May Be One," held simultaneously at three sites in the United States.

In Philadelphia, St. Louis, and Hayward, Calif., couples who had previously participated in Marriage Encounter weekends examined their own marriages and their roles in the Church and the Encounter movement.

MARRIAGE ENCOUNTER weekends are given throughout the world by priests and couples. The weekends encourage couples to examine themselves, their relationships, and the place of God in their marriage.

The Aug. 12-14 convention included presentations on belonging, forgiveness, dialogue, intimacy and unity.

In Philadelphia, more than 1,500 couples from the eastern United States met at the Civic Center, where local residents and visitors hung home-made banners with lines like "Boston County Lovers Lead The Way," "Live the Possible Dream — Akron, Ohio" and "Living Our Vows Everyday."

COUPLES LISTENED to presentations, wrote "love notes" to each other, "dialogued" (an Encounter technique aimed at improving communication), prayed, and shared pot-luck dinners.

They also listened to Cardinal John Krol of Philadelphia as he addressed the group at Sunday's closing Mass, which more than 100 priests concelebrated.

"Your mission is to form and to deepen your families as communities of love," Cardinal Krol said. "You are to be in the service of life. You are to participate and to make real the concept that all mankind is the family of God. You are to share in the life and the mission of the Church by spreading the Good News.

"FOR YOU, as married couples, as parents, as members of 'Worldwide Marriage Encounter," the cardinal continued, "the message is very clear. Despite the personal anxieties that you might experience...despite the fact that many people will not accept the marital values of permanence and faithfulness that you are professing; and despite the breakdown of so many marriages and families in our society today, you must retain your enthusiasm for living the sacrament of matrimony."

More than 1,250 couples from the Midwest attended the St. Louis convention. Following a schedule identical to the other locations, sessions focused on relationships, the sacrament of marriage as it relates to the Church, and Marriage Encounter as a movement.

One session by Father Jim Bergin of Epworth, Iowa, and Dick and Carole Lensing of Cedar Rapids, Iowa, discussed a "call to dialogue" in relationships.

MRS. LENSING said when she and her husband chose to share feelings "we discovered more and more about each other. We had fallen into a trap and didn't talk about our feelings before (the Encounter weekend)," she said.

On marriage as a sacrament, Father Gary Breig of Villa Ridge, Mo., termed Marriage and Holy Orders as "building Church." This, he said, involves "reaching out to those who are searching and need to be heard and cared for."

On the goals of the Encounter movement, Norma Kenny of Stillwater, Minn., said participants in the conference should "leave with a renewed excitement, renewed commitment to reach out and touch other people's lives."

ANOTHER SITE for the Worldwide Marriage Encounter was the campus of California State University at Hayward, a suburb of Oakland, Calif., where nearly 2,500 couples attended the three-day conference.

Bishop John S. Cummins of Oakland celebrated Mass, stressing unity in his homily on the Gospel of the Day.

"You, today, here, would find that directive toward unity congenial because in the tradition of the Church the singular illustration, as well as instruction, in the unity of God in and with His people is the sacrament of marriage."

Catholic War Veterans give a 'Yes-No' to pastoral

By Joseph Ryan

PHILADELPHIA (NC) — Call it a "conditional surrender" of the Catholic War Veterans to the teachings of the U.S. bishops' pastoral letter on war and peace.

Meeting here Aug. 2-7, more than 300 delegates to the CWV national convention unanimously voted "acceptance" of the pastoral. But they did so with strong reservations, and in separate actions they backed positions opposed by the pastoral.

THE CATHOLIC veterans opposed an immediate nuclear freeze and backed development of the neutron bomb, issues on which the U.S. bishops took the opposite stance. The veterans also supported the cruise missile program and the peacetime draft registration, issues on which the pastoral took no direct stance.

William J. Gill, CWV executive administrator, said after the voting session Aug. 5 that the delegates were really opposed to the bishops' pastoral and their resolution was "ambiguous."

But the group "didn't want to openly come out and defy the bishops," he said. "We didn't want to stir up conflict within our Church."

THE ACTUAL "resolved" portion of the resolution declared the CWV's "intentions toward the comprehension and acceptance of this pastoral letter."

But the "whereas" portion of the resolution listed a series of qualifications and reservations.

One "whereas" clause warned that "the foreign and defense policies of the United States of America could be adversely affected" by the bishops' strictly conditioned acceptance of nuclear deterrence and their call for a halt in the development and testing of nuclear weapons.

ANOTHER CLAUSE warned of the complexities of the letter and said these can affect the acceptance of the letter by the people until they can be "properly taught to distinguish between formal and Church teaching and the bishops' prudential judgments."

In another clause the veterans took exception to interpretations of the letter by Archbishop John R. Quinn of San Francisco and Auxiliary Bishop Thomas Gumbleton of Detroit as to whether a Catholic soldier can disobey an order to participate in launching a nuclear weapon in wartime.

Gill said the CWV is concerned about who is going to teach the bishops' pastoral to Catholics.

"ARE THEY going to turn it over to some nuns and schoolteachers?" he asked. He said he was concerned that people who taught the pastoral would not have the right credentials, such as a theology degree, to teach it properly.

According to Gill, the delegates to the convention were basically opposed to the peace pastoral and supported President Reagan on defense policy. He said he personally believed the U.S. bishops had been influenced by Pax Christi, an international Catholic peace group. Its U.S. branch has gained prominence in recent years and now counts more than 50 U.S. bishops among its members.

"I'm awfully leery of the Pax Christi group," Gill said. "I have no concrete evidence, no real proof, but I myself honestly believe there is an undercurrent to establish a United States Catholic Church rather than staying under the authority of the Holy Father, the pope."

GILL SAID Pax Christi "is very, very left," though not Communist. "I sure question the patriotism of their movement, particularly where they advocate the conscientious objections of our youth," he said.

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Around the Diocese

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Sunday, Aug. 28, 7 a.m.
Channel 39
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Basic catechist course, Guardian Angels social hall. First session Thurs., Aug. 25, 7-10 p.m. All other sessions on Wednesdays, 7-10 p.m. More: 448-8037.

"Living the Gospel," weekly sharing of the coming Sunday's scripture, at La Providencia House of Prayer, 6913 Mewall Dr., is Aug. 25 at 9:30 a.m. Hour-long session includes prayer and singing. Details: 698-6775.

St. Agnes School Reunion begins Aug. 26 with Mass at 7:30 p.m. at St. Agnes Church, Point Loma. Party is at 8 p.m. at S.E.S. Hall, 2818 Addison St. No-host cocktails, photo display and disc jockey. Info: 226-8409.

"Growth in the Spirit" weekend retreat, for persons who have attended a Holy Spirit Seminar, Aug. 26-28, Mission San Luis Rey, Oceanside. Info: 757-3659 Mon.-Fri., 8 a.m.-4 p.m.

Annie at the Starlight Bowl, Aug. 27 matinee and picnic lunch is $19.50 with St. Patrick's seniors. More: 282-7109 or 232-0708.

RENEW workshop for adults working with youth, Aug. 28, 10 a.m.-3 p.m., University of San Diego. Registration urged. A project of the Office of Youth Ministries. More: 574-6303.

Parish picnic, sponsored by the Parish Guild of St. Mary Church, National City, is Aug. 28, 1-6 p.m. at Las Palmas Park. Games, dessert provided. Bring meal.

"Spirituality in the Single Life" will be the topic of Father Douglas Regin's talk at the fellowship meeting of Patrons, a group for separated and divorced Catholics, 6 p.m., Aug. 28, at St. Therese parish center.

May's Miracle will be viewed at the weekly meeting of the North American Conference of Separated and Divorced Catholics, Aug. 29 at 7:30 p.m., St. James Church, Solana Beach. Donation $1. More: 755-2545.

Charity Day at the Races in Del Mar, Aug. 29, will include a race to benefit the Sisters of Social Service of San Diego. Help the Social Service Auxiliary of San Diego by joining them at the Turf Club by making $3 reservation at 488-8111 or 459-2517.

Ensenada, Mexico tour with St. Patrick's Seniors is Aug. 30-31 for $70 double occupancy or $95 single. Includes two meals, two Margaritas. Details: 282-7109 or 232-0708.

"Feelings Just Are," a talk by Sister Mary Vincent Otto, is Aug. 31 at 7:30 p.m. at St. Michael hall, 15546 Pomerado Road, Poway. Part of the weekly meeting of the North American Conference of Separated and Divorced Catholics. More: 748-4510 or 451-3673.

End of the Summer Dance, sponsored by Our Lady of the Sacred Heart Youth Group, is Sept. 1, 7-10 p.m. at Hannon Hall, 42nd Street and Orange Ave. Casual dress. For ages 14-18. Dance to live music by ***Exposure*** and recorded music by ***Zeitgeist***. Cost is $3.

Fish fry at Immaculate Conception Church hall, Old Town, Sept. 2, 5-7 p.m. for $3.50. Reservations: 295-4148.

Giant rummage sale, Resurrection Church, 1445 Conway Dr., Escondido, Sept. 2 and 3 from 9 a.m.-5 p.m. and Sept. 4 from 9 a.m.-1:30 p.m.

Labor Day Desert Experience, contemplative retreat, Sept. 2-4. Suggested donation is $50 or $90 for married couples. San Luis Rey Retreat Center. Info: 757-3659 Mon.-Fri. 8 a.m.-4 p.m.

First Friday Mass with the Catholic Singles Club is Sept. 2 at 5:15 p.m. Details: 234-5494.

First Saturday Mass, Sept. 3 at 7:45 a..m. at Church of St. Mary Magdalene, 1945 Illion St. Rosary and Fatima prayers follow. More: 276-3693.

Hobby City, Knott's Chicken Restaurant, Kingdom of the Dancing Stallions, Sept. 7. Tour with St. Patrick's Seniors costs $27 and includes lunch. Details: 282-7109 or 232-0708.

Holy Spirit Seminar, conducted by San Luis Rey prayer community, begins Sept. 8. Go to Sept. 4 prayer meeting at 8 p.m. in the Lasuen Room at the Mission Retreat Center for details. More: 724-5721.

Turn-around bus trip to Las Vegas, leaving St. Pius X Church, Chula Vista, at 7 a.m. Sept. 8 and returning 7 a.m. Sept. 9. Total cost $5. More: 462-4005 or 427-8522.

The Gospel Call to Wholeness, a series on personal and psychological aspects of the gospels. Morning series begins Sept. 12, 9:30. Evening series begins Sept. 13, 7:30 p.m. Both taught by Dr. Renne Haase at Our Lady of Mt. Carmel rectory, 13545 Stoney Creek Road, Rancho Penasquitos. Bring Bible. More: 484-1070 or 566-3550.

Music Man at Lawrence Welk's will be viewed by St. Patrick's Seniors, Sept. 13. Lunch, matinee and transportation for $25.75. Info: 282-7109 or 232-0708.

"Some of My Best Friends are Divorced," a talk by Dr. Anton Janda, is Sept. 14 at 7:30 p.m. at the weekly meeting of the North American Conference of Separated and Divorced Catholics. St. Michael social hall, 15546 Pomerado Road, Poway. Details: 748-4510 or 451-3673.

Healing in Relationships, taught by Fr. Joe Scerbo, priest-psychologist; Hank Kankowski, M.D.; and Pat Kankowski, R.N. is Sept. 16-18 at Mission San Luis Rey Retreat Center. Reservations needed. Details: 582-3100.

Monthly Mass for peace in Ireland, Sept. 17 at 5 p.m., Our Lady of Refuge Church, 4228 Jewell St.

Barbecue picnic held annually by St. Stephen parish, is Sept. 18 at Adams Park, 28751 Cole Grade Road, noon-5 p.m. Food, games and prizes. Tickets $4 adults, $2 children 12 and under.

Guadalupano Society of Otay is sponsoring a tour to colonial Mexico, visiting four shrines. Eleven-day tour leaves Sept. 26. Msgr. Balderas will accompany. Price is $667 double occupancy. More: 427-8630.

"Denial," a presentation by Toni Doyle, is the featured talk at the weekly meeting of the North American Conference of Separated and Divorced Catholics, Sept. 28 at 7:30 p.m. St. Michael social hall, 15546 Pomerado Road, Poway.



NC photo

NEED HELP? — This Portland, Ore., driver education office was the last stop for a vehicle that smashed into a parked car and then came to a stop at the Drivotrainer front door.

"Effective Ministry to the Sick, workshop at St. Therese parish hall, is Oct. 1, 9 a.m.-4:30 p.m. for deacons, eucharistic ministers, nurses, priests, pastoral care workers, etc. Cost is $6. Sponsored by San Diego Chapter of the Association of Christian Therapists. Fr. Raymond Ryland and Dr. and Mrs. Hank Kankowski are some of the speakers.

Polish October Fest, at All Hallows Social Center, 6602 La Jolla Scenic Drive, is Oct. 22. Dinner and dancing. Donation $8.75. Sponsored by Knights of Columbus Point Loma Council 3947. More: 425-3350 or 275-6528.

Items for Around the Diocese must be received in writing by noon the Friday before publication on Thursday of the following week. We can not accept items over the telephone. Mail to: Around the Diocese, *Southern Cross,* P.O. Box 81869, San Diego, Calif. 92138.

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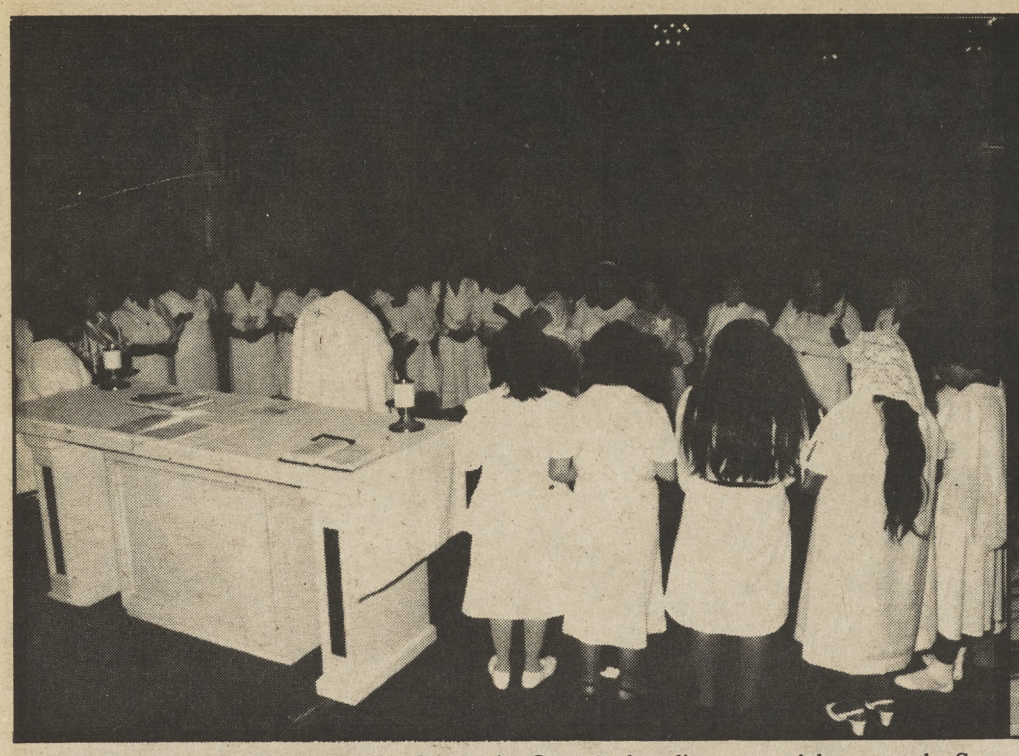
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Los Señores Antonio y Maria Consuelo Castañeda, directores del grupo de San Mateo del Espíritu Santo de la Renovación Católica Carismática del Decanato de Catedral en San Diego, California, bajo la dirección del director del Movimiento Católico Carismático, Rev. Padre José López, llevaron a efecto un Seminario de dos semanas, comenzando el 21 de Mayo de 1983.

La ceremonia se llevó a cabo en la Iglesia de Ntra. Sra. de Guadalupe, durante la Misa Católica Carismática oficiada por el Rev. Padre López y dirigida por los eposos Castañeda.

Recibieron la Renovación del Bautismo del Espíritu Santo, las siguientes 24 señoras y señoritas: Eleuteria Jiménez, Lidia Zandoval, Reynalda Ojeda, Agapita Mesina Eulalia Gómez, Felipa Ojeda, Sofía Juárez, Natividad Farías, María Alvarado, Guadalupe Espinoza, Lupita Garrido, Gabina Farías, Cristina Anuario, Carmelita Castillo, María Valenzuela, Anita Rodriguez, Nancy Wilbert, Cristina Alvarado, Celia Medina, Juanita Román, María Isabel Ojeda, Esperanza Estrada, Estela Espinoza, Francisca Lomelí.

Resumen de Noticias

CIUDAD DE GUATEMALA (NC) — El general Efraín Ríos Montt, perteniciente a la secta "El Verbo" y cuyo gobierno de 16 meses en Guatemala estuvo marcado por numerosos conflictos sobre derechos humanos con las autoridades católicas, incluyendo al Papa Juan Pablo II, fue derrocado como presidente por los militares, el pasado 8 de agosto.

El golpe fue motivado por que un grupo religioso fanático estaba tomando ventajas de la posición de Ríos Montt dijo el comunicado militar. Criticó también la situación creada por un pequeño grupo que por ambiciones personales querían perpetuarse en el poder.

El comunicado decía que Ríos Montt fue reemplazado por el Ministro de Defensa Oscar Humberto Mejía Victores, un brigadier general de ejército.

El mayor conflicto de Ríos Montt con la Iglesia Católica surgió, algunos días antes de la llegada del papa a Guatemala en su gira de marzo, cuando ordenó la ejecución de seis personas sentenciadas por tribunales militares secretos, y pese al pedido de clemencia del Papa.

El Vaticano calificó a las ejecuciones de dramáticas, inesperadas e increíbles. Dijo que el Papa expresó un inmenso dolor cuando supo de las ejecuciones. Las ejecuciones se llevaron a cabo el 3 de marzo y el papa llego a Guatemala el 6 de marzo.

Ríos Montt llegó al poder en marzo de 1982 en un golpe de estado que derrocó al general Romeo Lucas García. Prometió inicialmente a los obispos católicos que mejoraría la situación de los derechos humanos. Los obispos habían criticado dúramente el gobierno anterior porque, dijeron, perseguía a trabajadores de la Iglesia y a los indios en su esfuerzo de combatir a las guerrillas.

Poco despues que Ríos Montt llegó al poder, ofreció una amnistía de 30 días a las guerrillas. Al fin de este plazo impuso el Estado de Sitio e inició una campaña para acabar con las guerrillas.

Los obispos católicos, en ese entonces, acusaron a las tropas del gobierno de realizar masacres en las áreas rurales, afirmando que era parte de un genocidio planificado contra la población predominante de indios campesinos. Investigaciones independientes afirman que el total de muertos durante los primeros 10 meses del gobierno de Ríos Montt fue entre 5,000 y 10,000.

WASHINGTON (NC) — La décima segunda conmemoración anual del programa "Respeto a la Vida," auspiciada por la Conferencia Nacional de Obispos Católicos, se inaugurará el 2 de octubre y subraya el valor y la dignidad de la vida humana, desde la concepción a la muerte.

El 2 de octubre ha sido designado el Domingo de Respeto a la Vida por Comité episcopal de actividades Pro-Vida, presidido por el Cardenal Terrence Cooke de Nueva York. El comité lleva a cabo programas educativos Pro-Vida durante todo el año.

La oficina episcopal de Respeto a la Vida está distribuyendo un paquete que incluye un manual para ayudar a las diócesis, parroquias, escuelas y otras organizaciones católicas promover el programa.

El manual incluye un ensayo sobre la responsabilidad cristiana hacia los niños, especialmente los minusválidos, escrito por el Padre de la Santa Cruz, James T. Burtchaell, profesor de teología en la Universidad de Notre Dame.

"Tenemos que mantenernos como padrinos de los niños del mundo," dijo el padre Burtchaell. "No somos mas que servidores de nuestros propios niños, y tambien de los otros niños."

El manual contiene una explicación de la enseñanza de la Iglesia sobre lo sagrado en la vida humana y su condena al aborto.

WASHINGTON (NC) — Grupos de las iglesias principales en los Estados Unidos y los medios de comunicación de masas son culpables de "distorsión deliberada"de la política del gobierno de Reagan hacia Centro América, dijo una funcionaria de la Casa Blanca.

Faith Ryan Whittlesey, Directora de Relaciones Públicas de la Casa Blanca, dijo en una entrevista con el Washington Post, que las iglesias y los medios de comunicación social son los culpables de la ignorancia pública y la oposición a la estrategia del gobierno en la región.

Dirigentes eclesiales en los Estados Unidos "tienden a caracterizar a los Sandinistas (en Nicaragua) como Robin Hoods, luchado esencialmente por la justicia social," dijo en una entrevista, publicada el 10 de agosto.

Whittlesey dijo que la Casa BLanca está tratando de contratacar la crítica enfatizando que el gobierno sandinista "ha perseguido a judíos, protestantes y católicos (y) abucheado e interrumpido al Papa cuando estaba tratando de celebrar una misa."

La Casa Blanca no hizo más comentarios sobre su declaración.

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St. Jude apostle and martyr, great in virtue, rich in miracles, kinsman of Christ, intercessor of all who invoke your name in time of need, I pray to you to use your great God-given power to aid me in my urgent petition. In return I promise to make your name known. Pray for us who ask your aid, Jude. Say three Our Fathers, three Hail Marys, three Glorias. Publication must be promised. Novena has never been known to fail. My request was granted. J.C. 8/25

St. Jude apostle and martyr, great in virtue, rich in miracles, kinsman of Christ, intercessor of all who invoke your name in time of need, I pray to you to use your great God-given power to aid me in my urgent petition. In return I promise to make your name known. Pray for us who ask your aid, Jude. Say 3 Our Fathers, 3 Hail Marys, 3 Glorias. Publication must be promised. Novena has never been known to fail. Request was granted. L.A.O. 8/25

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media notebook

WASHINGTON (NC) — Major U.S. church groups and the news media are guilty of "deliberate distortion" of the Reagan administration's Central America policies, said a top White House official.

Faith Ryan Whittlesey, White House director of public liaison, said in an interview with ***The Washington Post*** that churches and the media are to blame for public ignorance and opposition to administration strategy in the region.

CHURCH LEADERS in the United States "tend to characterize the Sandinistas (in Nicaragua) as Robin Hoods, essentially fighting for social justice," she said Aug. 10.

She said the White House is trying to counteract the criticism by emphasizing that the Sandinista government has "persecuted Jews, Protestants and Catholics (and) booed and heckled the pope when he was down there trying to offer Mass."

The White House offered no immediate elaboration on her remarks.

THE U.S. Catholic Conference, public policy arm of the U.S. bishops, also had no immediate comment on the remarks. Russell Shaw, USCC director of public affairs, said the bishops' conference was trying to obtain a fuller version of Mrs. Whittlesey's comments.

The bishops' conference has been a major critic of the Reagan policy. In a statement issued a little more than two weeks before the interview, the USCC president, Archbishop John R. Roach of St. Paul-Minneapolis, said current policy toward Nicaragua was escalating the dangers of war in the region and deepening that country's "internal crises."

In the interview Mrs. Whittlesey and an assistant, Morton C. Blackwell, described the White House effort to build support for the president's Central American policies. The effort includes a number of initiatives, such as briefings at the White House on Reagan policy for representatives of a variety of national organizations.

BLACKWELL told ***The Post*** that despite public opinion polls showing voter ignorance or skepticism of Central America policy, the White House is in a "no-lose" situation.

If the president's current policy succeeds, he said, then it will be approved by a majority of Americans. And if it leads to a disaster because Reagan did not obtain the support from Congress that he had sought, "it seems to me very reasonable that the American people will pin the blame where it belongs," Blackwell said, referring to opponents of the policy.

Mrs. Whittlesey also criticized the polls themselves, saying questions asked by some of the surveys were "framed to elicit a certain response."

SHE SAID there would be a different response if the public was asked what it thought of the possibility of two million new refugees entering the United States as the result of a Communist victory in Central America.

Recent Film Classifications

- ***Easy Money*** (Orion): O, morally offensive; R, restricted.
- ***The Golden Seal*** (Samuel Goldwyn): A-II, adolescents and adults; PG, parental guidance suggested.
- ***The Man Who Wasn't There*** (Paramount): O, morally offensive; R, restricted.
- ***The Star Chamber*** (20th Century Fox): A-III, adults; R, restricted.
- ***Private School*** (United Artists): O, morally offensive; R, restricted.

TV Film Fare

Sunday, Aug. 28, 9-11 p.m. (NBC) ***The Godfather*** (1972): A-III, adults. Parts II and III will air Monday and Tuesday, Aug. 29 and 30, 9-11 p.m., and part IV will air Thursday, Sept. 1, at 8-11.

Sunday, Aug. 28, 9-11:30 p.m. (ABC) ***The Choirboys*** (1977): O, morally offensive.

Monday, Aug. 29 (ABC) ***On Her Majesty's Secret Service*** (1969): A-III, adults.



NC photo

UNHOLY COMMUNION — This cartoon in the July 5 edition of USA Today ***has been denounced as "defamatory" and "viciously anti-Catholic" by the Catholic League for Religious and Civil Rights.***

League: The explanation makes it worse

MILWAUKEE (NC) — ***USA Today***'s explanation of its July 5 editorial cartoon on tuition tax credits makes the situation worse, said the head of the Catholic League for Religious and Civil Rights.

Jesuit Father Virgil Blum, president of the Catholic League, said the statement by ***USA Today***'s editorial director, John Seigenthaler, that the cartoon was misinterpreted implies the readers are "mentally incapable of grasping the meaning of a cartoon."

THE CARTOON, by ***USA Today*** staff member David Seavey, showed a Supreme Court justice dipping into a chalice labeled "tax breaks" and placing a communion wafer embossed with a dollar sign on the tongue of a fat, fawning clergyman wearing a "church school" mortarboard and a clerical collar.

In a letter to Father Blum, Seigenthaler said Seavey drew the clergyman to represent Protestant as well as Catholic faiths. However, Father Blum said, bigotry against Protestants is no more acceptable than anti-Catholicism.

"The entire nation is deprecated when one of its leading newspapers — which ostensibly prides itself upon its efforts to foster 'better understanding and unity to help make the U.S.A. truly one nation' — engages in religious bigotry and then goes to absurd lengths in a futile effort to explain away and justify that bigotry," Father Blum said.

FATHER BLUM originally criticized the cartoon in a July 5 letter to ***USA Today***'s editor, John Quinn, and ***USA Today*** replied in a letter dated July 11 and postmarked Aug. 1.

USA Today is a general interest newspaper published five days a week by Gannett Co. Inc. Circulation is 1.1 million in 347 cities in 15 markets.

In Dearborn, Mich., Thomas R. Clark, state deputy of the Knights of Columbus, praised Father Blum's efforts and said the Knights will not remain silent while editorial cartoonists slur Catholics with misrepresentations, sacrilegious drawings and falsehoods.

CLARK SAID he is ready to advocate boycotts of newspapers and to ask business establishments to withhold advertising in protest against anti-Catholic tactics. There are 71,000 K of C members in Michigan.

Clark said he plans meetings with editors of Michigan newspapers which have published anit-Catholic cartoons so he can spell out the view of Catholics and the K of C concerning fairness and truth.

"We want editors to know that we will not tolerate continued derogatory and inaccurate depictions of our faith, principles and schools," Clark said.

SOLANA BEACH — The Little Singers of Aix-en-Provence, a French boys' choir, will perform at St. James Church Aug. 27 beginning at 8 p.m. This is the group's first San Diego County concert, although the group has toured the United States since 1979. The program will feature sacred music by Bach, Mozart and Rimsky-Korsakov, as well as secular and contemporary works. St. James' parishioners are hosting the singers, who range in age from 11 to 22, in their homes .



St. Pius to give *Fiddler*

CHULA VISTA — The Department of Youth Ministry at St. Pius X Church will present the Broadway Musical ***Fiddler on the Roof*** Aug. 26 and 27 at the Hilltop High School Theater, 555 Claire Ave., Chula Vista.

The two performances this weekend, as well as several performances last week, are completely sold out, but some stand-by seating for the 8 p.m. showtimes might be available, and a first-come, first-served stand-by list will be taken at the door beginning at 7:15 each evening.

THIS IS the fourth annual summer theater program at the parish. Past productions have included ***The Wizard of Oz, You're a Good Man Charlie Brown,*** and ***Bye Bye Birdie.***

Director Angela Shellhammer selected ***Fiddler*** for this year's effort "because of its beautiful religious message." The musical is about a turn-of-the-century Jewish milkman and his family in Czarist Russia.



NC photo

MOTHER TERESA — Father Patrick Peyton (left) took his Family Theater ***cameras to Washington, D.C., to tape Mother Teresa of Calcutta praying with orphans.*** The Visitation of Mary ***special, hosted by Bob Newhart, is being released to television stations for fall programming.***